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AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

JETH 1977, MAY 1921.

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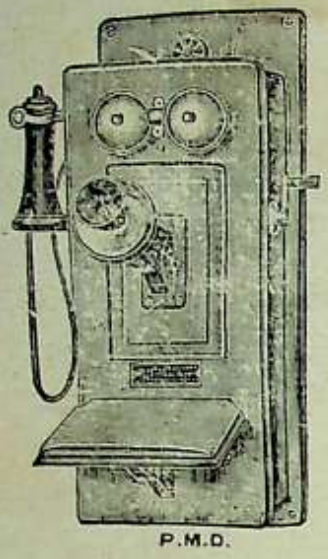

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THE
Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

VOL. XIV No. 11.	JETH 1977, MAY 1921	WHOLE No. 152. NEW SERIES. No. 11.

THE LITTLE LONELY WAY.

(BY DEVI FLORENCE M. BRADFORD.)

The little lonely way
Is white with snow;
The tracks my feet have made
No longer show.
The little lonely way
Is white with snow.

The little lonely way
No more I'll tread
For I go forth to town
To toil for bread.
Little white lonely way
Sleep in your bed.

Oh little lonely way
I leave you white.
Pure stars upon you shed
A mystic light.
Oh gleam and make me dream,
When day is Night.

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THE DIVINE PARADE AND DIVINE COMMANDER.

(By Pandit Budh Deva Vidyalankar.)

In the Yajurveda VII, 42, read.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः।
आप्राद्यावा पृथिवी अन्तरिक्षं सूर्य्य आत्मा जगतस्तस्थुषश्च

(उदगात्) There rises or arose (चित्रं) the wonderful अनीकं army (देवानाम्) of Gods. It is (चक्षु): the eye, the guide (मित्रस्य) of Mitra (वरुणस्य) of Varuna (अग्नेः) of Agni. And through its guidance they come to feel that through (द्यावा) पृथिवी (अन्तरिक्षं) earth heaven and antariksha (आप्रा) there pervades (सूर्य्य आत्मा) the one resplendant soul (जगतः) of moving (तस्थुषश्च) and non-moving alike.

How wonderful! There emerges that army of Gods that army of divine battalions. It is the guide of Mitra. It is the guide of Varuna. It is the guide of Agni. It guides them to that one Guide of all Guides.—to Him the Great Commander at whose commands they are performing such wonderful manovours. There through all those formations they see Him, the one all perevading Power whose splendor is illuminating this earth, this heaven, and this antariksha, the one soul of all creation, of Sthavara and Jangama alike.

Mitra Varuna and Agni.—Mark those three words Feeling Willing and Knowing. Are not these the three main features that distinguish the leaders of mankind. There are poets musicians painters sculptars and other artists. They belong to the catagory of Mitra.

Why Mitra? Because Mitra means one who loves It comes from roots मिमिदास्नेहनेस्नेहने The love as a symbelical of all emotions stands as the fountain head of all fine arts

How pregnant is that word स्नेहन

What is the mission of the fine arts? To smoothen the rough path of life. It is the lubricating oil without the help of which the grinding machinery of life begins to jar upon our ears and becomes at last an intolerable scourge.

Go to the cells of toiling millions and there you find groups gathered round a merry musician in the evening after the whole day's hard work and there goes forth a rough ditty mixed with mirth and readily applauded at intervals. To you it all looks rough and repelling. But to the man of labour it has a subtle meaning and a comforting sweetness for which there is hardly a substitute. And yet in those very ugly quarters now and then you come across a solitary hut where your feet are arrested by the sweet cadence gushing foth from the flute of a true artist and there dawns upon you the meaning of the happiness which sometimes radiates from the face of one of those down—trodden people while the utter gloom of misery is reserved for your civillzation—ridden and self—centred soul.

Moreover there is another aspect of fine art which is clearly denoted by the word Mitra. Another function which fine art performs is to bring out. It is a Mitra or allied art. Like a mother it brings forth heroes, philosphers, statesmen, inspires and stimulates them. The artist may

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not possess any of the qualities which go to make a hero, statesman or philosopher. Music or poetry may not do more than produce a thrill in the hearts which they touch. But who knows that this one thrill may prove the first shock of an unending cosmos, or may work as a fuse to the highly combustible energy of great man hitherto unexploded.

Wae bettide the land which neglects fine arts. Like the Punjab it will never produce a giant of any kind except perhaps a big pahalwan.

Here is the meaning of the word Mitra !

Next in order comes Varuna. Varuna is the man who influences his fellow—beings by his choice. He is quick to choose and people choose what he chooses. They do not argue. They choose it because he chooses it. Such is the influence of his dominating personality. That is the meaning of वृञ् वरणे the root from which the word Varuna comes. Yet a true Varuna never forgets that divine help is the ultimate source of his past present and future influence over the wills of his fellow brothers.

Then comes agni. It refers to men of intellect who make their way by superior force of their knowledge and by the brilliance of their mental faculty, the ultimate leaders—the leaders of thought. The Veda calls them by the name of agni or अग्रणी as Yaska puts it. Men of strong will rule the world but men of intellect rule these rulers of men. Their mission it is to dispel darkness, to burn superstition and to move the mental wheels in the right direction. That is the mission of agni.

And yet all three of them bend their head before the Supreme Being. They bend their heads in solemn wonder and in mighty helplessness which is the privilege of the greatest of mankind. The musician is lost in his ecstasy and each rising note stands before him like a divine soldier on divine paracle ground ; through that harmony he rises above his earthly being into celestial heights and down bends his head before the vision of the master musician whose music is vibrating through all this creation.

The same are the words that we use and the same the phrases. But lo the poet comes and each word is ready to present arms like a divine soldier but he does not see his own hand where people find reason to worship him. He is only an instrument of the divine poet and words like gods are ready to move at his command. He sees the commander and bows his head down.

It is 'Roses Roses all the way." There is great stir and bustle. The whole atmosphere is surcharged with eagerness and expectation. They are thronging in the streets to catch a glimpse of the hero. They have lined the streets with human walls and now and then a rider runs them past throwing brief answers to the anxious inquiries with an impatient brief air. There at the end he appears, a cheer rises, is lost in an uproar and then follows a breathless hush. Yes the hero has come. There he is !

It has not always been so. When storm raged and hope had forsaken even the most dauntless in the ranks, it was to him that they had turned. And there he stood with an imperturbable smile on his lips and they turned back inspired with courage again Nobody saw it but he was lost in deep prayer and it was from there that the smile arose. Let him not forget that solemn moment. When this storm of smiles and roses comes to an end, kneel down Varuna before Him whose will has strewn thy path with roses. Then alone will you get that sweet wakeful sleep of peace.

Enough my master ! stay thy hand Let me come to the simple gleeful wonder with which the twinkling of those stars inspired me. In my childishness I trespassed and thou leadest me from planet to planet, from one mighty star to another still mighter. The more I learn,

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the more I learn how much there is yet to learn. I wonder and the more I wonder, the more I find how much more there is yet to wonder. My head turns giddy and I turn back to the simple human world. Yet that curse of vision thou hast given me penetrates and I see the mighty army of blood cells performing wonderful feats on thy parade ground. Inspired with awe I turn my steps from there too and thy band leads me to yet another world of wonder. There gods under the name of atoms and molecules are moving in still more bewildering formations. Blue and red combine and turn white. White dazzling rays of the lord of light turning white plates black, gas joining gas and turning bright little drops of my drinking water! Enough my lord enough! I do not aspire to be an Agni more. Restore me to the pedestal of my self satisfied ignorance and I shall thank thee with all my heart.

There sits the chemist and three sits the astronomers one in his laboratory, the other in his observatory. Atoms and molecules before one and stars and planets before the other rise and perform their feats to please them. The same laws of attraction repulsion and new combinations and the same divine hand everywhere. Rise and be a Mitra, Varuna or Agni and you will one day feel his presence, will reach the divine parade ground where they are moving at his commands.

PRINCIPLES OF NATIONAL EDUCATION.

(By Prof. Vaswani.)

[Being brief notes of a recent address in Upper Sind.]

I

Who leads the Nation? As I survey the Struggle of to-day, my thoughts go out, again and again, to the Mighty One who, five thousand years ago, played upon his magic flute the Song of Indian Wisdom. That Mighty One was the Youth—Krishna He led the Nation in the long ago; that Youth I see in You, the Students, who filled with patriotic emotion are eager, to-day, to serve and suffer for the Motherland. You, the Students are Builders of Today. You, the Students, I devoutly hope, will lead the Nation to new heights of Achievement and Glory. Throughout History, it has been so.

Youth has fought the Battles of Freedom;

And in the Student-Revolt of to-day the Nation has found a new Hope of a mighty Future in the coming days.

We are no longer satisfied with the Schools and Colleges dominated by the *sircar*. They lack the national atmosphere; and they cannot help the new exuberant spirit of Young India. They provide students with means of a little *livelihood*; they do not direct education to the realities of *life* The political circulars issued from time to time by provincial Governments and the 'counter-literature' supplied by 'Directors of Informa-

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tion' seek only to create an artificial separation between

Education and National Life

The students are taught many sciences, many subjects,—mathematics, philosophy, geology, biology, psychology and many other 'logies' which we call 'culture' but which end in headache! *Are they taught the one subject needful—India?* In ancient Rome, boys were taught to regard the genius of Rome as their deity; and the Jewish student still sings the old songs which *identify patriotism with religion*; the French student speaks with emotion of "La France," the Italian of 'Italia'; the American boy is taught to live for "Our Republic;" and Kipling's words are echoed with a patriotic thrill by the English boy:—"Who dies if England live?" Do the Government—controlled Schools and Colleges inthe country develop among Indian-students a similar emotion in regard to India? Indian students are asked to study curiosities of English philology and concepts of Western philosophy but are kept ignorant of Indian literature and of the profound investigations of Hindu-Islamic thought. Nor need we be surprised that the virtues emphasised in these Schools are the *passive* virtues of *obedience* and *loyalty* rather than the *active* virtues of *courage* and *nation service*. Boys learn to be *prudent* rather than fearless servants of Truth. It is *courage*, not cold calculation, which has made the Nations great; and if character rules the world, it is because.

Charactre is built on Courage.

Not without reason does Manu make courage the foundation of life; and the system of Popular Education in Aryan India was aimed at developing the *active virtues* essential to the life of Freedom; the message of the wandering *bhikkus*,—the Teachers who travelled from village to village,—was always this: *Be Men*. And speaking of them the famous Chinese traveller, Hieun Tsang, used the significant words:—"They instruct the inert and sharpen the dull". The man-building education is denied to our students in the sircar-controlled institutions. 'The business of education in pre-war Germany', said Dr. Kendel in his book on the subject, 'was to produce the loyal and contended citizen ready to take his place as a cog in the political machine known as the State.' That is the type of education we have in most of the schools and colleges in the country; it has *not* succeeded in making the citizens 'loyal' or 'contented'; it does not respond to national needs and aspirations.

National Education is the need of students everywhere; and.

the Three Principles.

Of National Education which I will interpret are suggested to my mind by the three ancient terms which indicate the three Essentials of Higher Life. And the first is Viveka. It means.

Right knowledge

It means Discrimination. There, to my mind, is the first Principle of National Education. The first thing a National School is to do is to awaken among its students a 'Right Knowledge' concerning India. What was India in the past? What is India to-day? A knowledge concerning these is necessary if you are to help in building up a Great India in the coming days. Why do you spend your strength in abusing the bureaucracy? When did a People achieve greatness by indulging in cheap abuse? Abuse and hate are forms of violence; and all violence, as I have often urged, is weakness. The first principle of Achievement is Right Knowledge. Study the India of today; study the conditions of Indian villages—their poverty, their ignorance, their insanitary state; know the sadness and sorrows of the masses; consider the moral poverty of many of these who are 'educated'—a poverty due not to modern knowledge but to lack of the power to relate modern knowledge to Ancient Wisdom and to the Call of the Country. Then study the India of the Past, India as she stood on the heights of Culture in the morning of History,—India as she developed a Civilization not of *bhoga*, but of Service,—India as she led the world in commerce, in art, in philosophy, in literature, in religion. India then was not poor as now, not ignorant as

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now, not in bondage as to-day. Study the Past ; study the present ; and you will know what you must do to develop your character for bulding up a new.

Environment of Freedom.

for a Greater India of the coming days. Much of the 'learning' in most of the Schools of to-day in useless; it, at best, helps the student in earning a living at the expense of those *deeper values* which alone make life worth living. National Education will relate knowledge to the needs of India and deepen the students' national consciousness ; and I look for the day when every town and every village in Sind will have a National School waving proudly the banner of its faith,—the banner of *Swaraj*. There is going on a struggle to day, as you all know, between the Bureaucracy and the People, between Power and Freedom, between the idealof Force and force of the Ideal. And the purpose of a National School is to train its students for that Struggle.

The Struggle must deepen.

as the days go by. I know not if the Struggle will be over in 8 months ; I believe the Struggle will not be short-lived ; I believe we have not yet offered the Sacrifice essential to the winning of *Swaraj* in a year. But short or long, the Struggle calls for Youth in every part of the country. The Struggle calls for Students who having the Right Knowledge of India will tell the masses what India was in the long ago and what she needs today to be Greater even than she was in the Past,—will tell them of the responsibilities and anxieties of today, speaking to them no word of anger or hate against any, but speaking to them of what each must *do* to make his village.

a Symbol of Swaraj.

The Struggle of Non-co-operation calls for such Students. Not theirs a primrose-path; theirs to face difficulties on the way ; and they may stumble, now and again. But they yet will tread the Path. For the Mother will give them Her blessings ; the Mother will give them of Her strength ; the Mother will send Her Light into the darkness on the Road ; and they, working along the line of Ishwara's will,—*they* will be among the Soldiers of India's Freedom.

The fate of India has suffered largely because the education of her chidren has lacked the inspiration of the Indian Ideal. Right knowledge of India or viveka, is therefore, the first principle of National Education. Right knowledge will train us for nation-service, will give us some idea of our rich inheritance from the Past, will indicate to us the duties we are to discharge to-day so that India may rise from bondage into Freedom.

After viveka comes vairagya. There is the second Principle of National Education. That anicent Sanscrit term is often rendered into English as "detachment." I venture to think the essential meaning of that word is suggested by the expression :—

Simple Life.

The man of *vairagya* is a man of 'Simple Life.' National Education, as I understand it, should prepare students for Simple Life'. A dominating idea, often associated with the 'German system,' of Western education, is 'efficiency.' And the 'efficient man' in the West is the man who produces much 'wealth.' It is the idea which has, I regret, possessed even the new universities of Japan. Students trained under this 'system' have a knowledge of 'practical' things ; but they use that knowledge for commercial gains ; they are efficient, in the art of making money ; their attitude to life is that of the profiteer. The Doctrine of Simple Life is a protest agaist the the profiteer's

doctrine of efficiency:.

Ancient India had universities of Nalanda and Nudea and Kasi ; their students were trained in simple life. Students in the West indulge in several things which were denied to the students in ancient India ; no liquor, no smoke, no meat, no theatre for the Aryan students ; he must live a simple life, a life of self-purification and self-discipline; and

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tthe teacher in ancient India was not a high-ssalaried officer with social 'ambitions' tbut a *bhikku*, finding

his wealth in wisdom,

aand his joy in carrying the Torch of Know-lledge to as many as he could, without charg-iing them 'fees.' "Blessed are the poor in sspirit",—said Jesus. And I refuse to call a sschool 'National' which has not around it tthis atmosphere of the 'poor in spirt.' Big bbuildings are not wanted ; good furniture is mot wanted ; what is wanted is this atmos-pphere of the simple life. Clothed in simple sswadeshi garments, rejoicing in the simple mmusic of the spinning wheel and the quiet ppursuit of knowledge and daily communion with Nature, students and teachers will, in ssuch an atmosphere, gather strength of mind aand strength of soul for the Service of India. Nor must it be forgotten that the great hheritage of knowledge comes to simple man, mot to the proud. And the 'life richer and ffuller' for which the modern world cries ppitiously will be found in the 'Simple Life'

The third regulative principle of National Education is suggested by the ancient word *mumukshatma*. It means :—'longing for Freedom.' Let every student in a National School be filled with longing for India's Freedom. Real education is not memorised knowledge ; it is

Education for Liberty.

We are in the Struggle of Non-Co-operation ; ffor we are anxious for Freedom. The essential meaning of a National School is unrealised iif it does and help in the Struggle for Freedom. Every student in a National School should realise that he is a soldier of Freedom. Therefore, I say :—subordinate your careers, even your intellectual studies, tto Freedom. And I want India to be free not that her people may indulge in tthe game of greed and gain but that India may serve Humanity. Believe me,

the World needs India;

an tired world, a dying West says to India :—'"Come and heal the Nations with the Wisdom cof the Sages." Friends ! there is today in Europe and America a thirst, a hunger, an unrest, a longing for spiritual liberation, and there are thinkers and idealists in the West who turn their eyes to India and say—"Come ! and save the Movement of Civiliza-tion." And how can India enter upon this mission of help and healing to the Nations, if India be not Free ? Therefore I say to you : —Subordinate everything to this Struggle. for Freedom. Therefore I say to the *sircar* :—Your sin is in the measure you stand in the way of this Ancient Nation utter-ing its Message to the world. Therefore I say to all comrades : —Let our hands be clean and our hearts pure. For the Struggle we are in is Holy ; the Swaraj we want to build is not after the pattern of the West. It is no militant, earth—grabbing, hunger—smitten democracy we want. We are out to

build a Spiritual Democracy,—

a Democracy bassed not on greed and violence but upon idealism, dharma, a vision of life.—upon *ahinsa*. The *swaraj* i pray for and work for is a *swaraj* such as may be a symbol of the Indian Ideal of civilization. When will *swaraj* come? I know not the day and the hour but one thing I know ; it will not, it must not come as a *gift* from England to India ; it is *you* who are to *achieve* it ; and you can achieve it *now* if you will but respond to the Mother's Call to-day. Therefore I plead with the parents to stand by us in the Struggle. Therefore I plead with students and young men to be ready to be trained in the

School of Sacrifice.

Therefore I plead with you all brothers and sisters of Sindhudesha ! to give *one* gift to the Mother—the *gift of yourselves*. Offer yourselves ! and believe me, your sacrifice will not be thrown away. No sacrifice is wasted. Much heat of the sun appears to be wasting away ; but, as

Sir Oliver Lodge

pointed out, the otherday, out of this energy which appears to be wasting away, a *new sun* is being produced ; the atoms from the sun's surface are being built up for a *new sun*. And out of the Sacrifices of to-day, I believe, is being built a New India, an India greater even than the India of the past. No sacrifice

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is wasted; therefore work and despair not. No sacrifice is wasted; therefore strive and suffer until India becomes again a Nation of the Free.

BHAVABHUTI, WHETHER NAME OR TITLE.

(By Pandit Jaya Chandra Shastri B A, Kavayatirath.)

The author of Malatimadhava, Uttara-ramacharita and Matravirachrita is a famous and well-known figure Some say, his name was Bhavabhuti, and Shrikantha his title; while others hold just the opposite view. Pandits Jagaddhara, Viraraghava, and Mangesha are the exponents of the latter view; while Jivananda, Ghate, Narrwitz, Dowson, and Monier Williams are in favour of the former. One thing especially strikes me in this connection. Every one declares his own view without attacking that of the others I can not account for this, but certain it is that the point is quite undecided as yet.

The poet's autobiographical note is as follows—"श्री कण्ठपदलाञ्छनोभव भूतिर्नाम" which has given rise to various remarks according to different interpretations of the passage.

Jagaddhara says "श्री सरस्वती कण्ठे यस्य सः श्री कण्ठः, तद्वाचक पदं लाञ्छनं चिन्हं यस्य सः। नाम्ना श्रीकण्ठः प्रसिद्धया भवभूतिरित्यर्थः"

Viraraghava observes thus "श्रीकण्ठपदं लाञ्छनं नाम यस्य सः—

लाञ्छनं नामलक्ष्मणोः (इति रत्नमाला) पितृकृत नामेदम्, 'साम्बा पुनातु भवभूति पवित्रमूर्तिं' रिति श्लोकरचनासन्तुष्टेन राज्ञा भवभूतिरितिख्यापितः।

While Mangesha writes—

"अस्य पितृकृतं नाम श्रीकण्ठ इति, 'तपस्वीकां गतोऽवस्थामितिस्मेराननाविव। गिरिजायाः स्तनौ वन्दे भवभूतिसिताननौ" इति

पद्यकरणोत्तरं तस्यैव भवभूतिरिति नामान्तरं जातम्, अनेनैव च नाम्नाऽयं कविर्लोके प्रसिद्धो बभूवेति"

From these statements the following facts can be deduced.

I. The poet's real name was Shrikantha

II. He was mostly known by the name Bhavabhuti, which was due to the composition of one of the two given versesin which the word 'भवभूति' occurs.

III. Bhavabhuti is either a sort of title bestowed upon him by a certain King, or only a surname.

Having said so much about this view I now proceed to the opposing view of the scholars.

Mr. Ghate writes—

"He bore the distinguished little Bhutta Shri Kantha indicative of his great learning. Besides being a genuine and a great poet Bhavabhuti was also a learned man, and it is on account of his vast learning tha the had been

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universally styled as Shrikantha and recognised as Mahakavi :—

श्रीः 'ऋचो यजूंषि सामानि साहि श्री रमृता सतामित्युक्ताश्रयी लक्षणा वाक् कण्ठे यस्य सः श्रीकण्ठ इति पदं लाञ्छनं चिन्हं यस्य तथाभूतः—तात्कालिकैर्जनैर्भवभूतेः श्रीकण्ठपदेन व्यवहृयिमाणत्वात् "

Jiwananda Observers :—

श्री सरस्वती कण्ठे यस्य सः—श्री कण्ठ इति पदं लाञ्छनमुपाधिर्यस्य तथाभूतः "

Mr. Dowson in Hindu Classical Dictionary writes—" He was also known as Shrikantha the throat of eloquence ".

Sir Monier Willian in his "Indian Wisdom" writes—" Named Bhavabhuti and surnamed Shrikantha ".

Mr. Horruritz in his Indian Theatre observes as follows—" The Romans celebrated the harvest festival in honour of Ceres, goddess of plenty. Her Indian name is श्रीः who abounds in swelling corn and ripe fruit and sweets of mother earth.

Shri as a title of distinction is bestowed on saints because of the fulness and maturity of their spiritual experiences as well as poets whose ripe gennins and sweet eloquence entitled then to homage and reverence ".

All these statements go to establish one fact, viz., that Bhavabhuti was the real name of the poet and Shri Kantha was the title bestowed upon him for his learning by either King Yashovarma of Kanawj in whose Court the poet lived or Lalitaditya of Kashmira who took Bhavabhuti along with Yashovarma to his Himalayan paradise after defeating the latter.

These are the contrary views which scholars hold but do not try to establish by examining the statements of the opponents. The latter view finds favour with me and here are my grounds for that.

I. Traditionally the generally accepted name is Bhavabhuti.

II. Bhavabhuti either means the ashes of Shiva or 'the wealth of the world', according to the former meaning it can't be a title, while according to the latter the title suits only men of riches not the men of letters.

III. Shrikantha is an appropriate title for learned Brahmanas.

IV. The poet himself declares his name at Bhavabhuti in the autobiographical note भवभूतिर्नाम

V. According to Jagaddhara even the epithe Shrikantha is a mark and no name, therefore his conclusion is wrong, being contradictory to his own statement. Viraraghava's meaning of the word लाञ्छन is not approved by any other writer, because in that case we have two names instead of one

VI. The father's name being नीलकण्ठ, the name of the son can not be Shri Kantha as it is opposed to orthodox usage. In that case two thirds of the name should belong to the father, and consequently could not appropriately be uttered by other brothers or sisters and the poet's mother.

Therefore in my opinion Bhavabhuti was the name of the poet.

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RESTROSPECTION ON THE MEETING OF EAST AND WEST OR THE SPIDER WEB OF FATE.

(By "Shanti Devi".)

Thoughts arise by contact, our spirits touch and go out to these in need; we empty ourselves that we may be filled.

The cups of the world are full of passion, we drop our hearts therein and it becomes overflowing with *compassion*.

East or West, Life is struggling in the throes of death: in the waking *life* there is intense pain, like the dead fingers of the hand benumbed by cold, Ah! how acute the sensibility of waking to Life!

Amongst the multitude there is sympathy, they lie crying upon one another's shoulder. They say, "We suffer together."

But they are ignorant and know not how to lift themselves, until the more intense pain of waking Life is met with fierce resentment at suffering a passionate cry of resistance. And is answered by *the Heart of Compassion* "Arise, thou that sleepest" resounds through the ages, pan East to West, pan Dawn to Sunrise. And Dawn with her cool finger tips touches the sleepy brow of the sunset England meets India and awakes her to see that her race is not yet run, until she has found the *one that neither slumbers nor* sleeps.

Drowsily, towards the *Light of Understanding* they both gaze. Dawn says, "I have found the Light. It is cool and radiant chaste and blue full of devotion to action and service."

But India replies, "Nay, the Light is here" "It is radiant and glowing and very pure, but turning up all passion in its fierce intensity of stillness, setting in glowing rose red comepassionate yet pure.

Each sees his own ideal, the Indian, an intense desire to reach God through duty, along a path straight fixed and unalterable for himself. His Indian rightbecur so has his path leading into the setting our dipping into the Ocean of Life. Om, eternal circling Life!

The Radiant wheel with many many spokes only meeting as they touch nearer God.

So long as my path is pure I go alone to God in silence in stillness.

The star of India thus formed by her many paths. "Without haste without rest of the star, immovable and *persistant*, long—suffering. "Remaining *through* God."

Whilst England and English people demanding purity of one another, the rising sun dawning with the knowledge of Unity among themselves forming circles hand-in-hand banding and bounding and constricting themselves, and becoming bondslaves to one another. Control and duty to one another their only God, Hence claiming Christ as their only salvation.

He, who was brother to all, yet so strangly free so unutterably pure.

Insistent English people having their "being *in* God," in the doing of Good, insist on the Freedom of their Nation, while bondslaves themselves to fashion and food. India to a great extent is free from fashion and from bodily desires in her founded duty to God. Out of the body of England has formed herself through compression the great people of America; the compressed substance of many Nations, but one in thought and character. "Consistent" "Living *with God*."

These three great nations have touched and are touching more closely every day.

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America, like the noonday sun, high and bright and containing all the passion of the East, burning itself up in purification through the fire of action, but further off from God, than the dawning or setting sun yet more directly under its powerful influence. The American always tries to square God. The Englishman tries to circumscribe God and the Indian forgets his own good and that of his neighbour burnt up with the desire to see God and sense His presence in all things The people of America and England, content and intent; the American brimming over with Life, and satisfaction says "Indeed I am." The Englishman so intent, that the does not know that he is or what he is. Alas! Hell is paved with Good Intention. How near to God; How far from God often scorning God in his fear of expressing God. The Indian persisting always that God is and only in this present age taking up the insistent attitude of the Englishman who has come to rule him When he further partakes of the consistent attitude of the American, it will be well with him and his nation once more.

Here we have the Indian star with its many says of God. Many paths all centred in self or in the Godly attributes as they reach His ideal more closely.

So England with her many bands of living people ever circling nearer and nearer to the Divine perception of Truth, each circle bound with its own conviction and insistent on its own righteousness. England has touch and her circling band constrict somewhat the radiating star of India but herein also some of the people find freedom, for now they can use the bond of friendship with the English and breaking caste follow a new ray, a new path toward God; While the meeting with the star of India must be an invaluable asset to the landed brother of England, if they touch and find the direct path to God along the Star of the East. The American also can use the many paths of India, but how and why did he became inclined to the square instead of the round? Did his nature say, we must follow the straight path, we must act squarely, we must be at right angles equal to one another. God is the centre . . .

Both American and English set wider and wider bounds to what is good until they meet the Indian ideal hitching their waggon to a star find the righteousness of God, rather than their own righteousness.

God is limitless, but one must limit his desire to His Will, Good Will before we can realize this limitless Energy.

So on the Spider's Web of Fate we are ever circling and squaring ourselves, till we feel the strong attraction and drawing Power of God manifest in our own suncentre and reach the Divine Light.

Alone yet one with all as God is.

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BEING—A TWOFOLD VISION.

(By Principal Champati M.A).

From Self to Universe.

I

The existence of the universe is a phase in the cognition of spirits. What other proof is there that a thing is except that we cognise it. Tiny in itself, the subject comprehends within it the whole objective Universe. With the Urdu poet we can not but wonder how the pupil of an eye, in dimensions no longer than a pea, can catch vision of a whole firmament which, of things known, is the largest representation of infinitude.

We are conscious of ourselves, and as contrasted with conscious selves, there is that which forms the object of our consciousness. All knowledge has its basis in discrimination and assimilation. Without the object there would be nothing from which to discriminate the subject. The subject too is not single. There are many and those many which form a class, so that a general idea can be formed by studying those many together. Individual differences distinguish them one from the other, yet the similarity, too, is great enough to mark them as distinct from the object.

A set of philosophers identify existence with being cognised. Things have form, smell, sound, taste and touch—in this consists their fivefold being. Beyond these properties nothing exists, so far at least as men are aware.

Whether cognition is derived from existence or existence is a result of cognition is a philosophic puzzle. This, at any rate, is certain that the two phenomena are related and that one shades off into the other.

Sense-organs are in metaphorical language called the doors of consciousness. They are made of matter, are themselves part of the object and yet are the very instruments that the subject employs for the exposition and exploitation of the object. How faithless are these to their kind!

During dreamless sleep sense-organs are inactive. None of the five aspects of physical existence, each of which exposes itself to a sense, can then be cognised. To all practical purposes, the Universe is for that spirit, at least, that is in sleep, extinct. If all subjects were to go to sleep simultaneously—a stage that occurs in *pralaya*, *i e*, when chaos comes, there would be no evidence as to the existence of Nature. In *pralaya*, the organs are not only inactive, as in sleep, but are resolved into the the primeval matter of which they are formed. Nature, then, is in a subtle stage, and subjects in a deep fit, the deepest possible of sleep.

When the new cycle begins, the sleeping soul assumes the power of waking. It has consciousness which in the first stage is vague. Extremely subtle in substance, it is not yet differentiated into gross cognition. Its name then is बुद्धि pure consciousness. It gradually settles itself and what first dawns before [it] is a glimpse of self, *ahankara*, Ego. Instantly follows the perception of non-self. Sankhya calls it *tanmatra*, merely that, as distinguished from this, the immediate Ego. Gita takes no notice of this phase of the development of matter and jumps straight to the mind, which divides *tanmantra* into as many phases as there are organs to cognise it. Pure consciousness, Ego, mind and the

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five objects of five senses are, says Krishna, the gross eightfold fruit of the activity of self. Gita calls this fruit *prakriti*, commonly translated as primeval matter. The word is used in a different sense here. In the language of Sankhya matter when differentiated is called *vikriti* and not prakriti. The meaning here is *prakriti* or *prakrishta kriti* distinct activity, or more clearly a distinct result of action.

In this act of creation, or more scientifically cognition, the spirit has realised itself as distinct from non-self. Next comes the process of assimilation. Each subject finds its likes in cognising selves. The reference each makes of objects to his consciousness agrees with that made by others. They stand on a common ground. This is another *prakriti*, a subtler creation.

Each self has, as it were, brought into existence, this twofold world. But for him, nothing would be. Sentient as well as insentient nature forms a fact in his consciousness.

The tie between the object and the subject is a miraculous mystry. The one assumes those very phases which the other is capable off cognising. As at present, so too at the beginning of every cycle of creation, the object is in subordination to the subject. The impetus to exist comes from living beings—souls Matter, stark and senseless, unconsciously yet dutifully, obeys that impetus. Krishna's implication when he calls himself the origin of all that exists is thus lucidly clear. He cognised objects He thus brought into being what for him was not. So do we, for Krishna's 'I' is not a personal 'I'. It is general 'I' referring to all persons.

From Universe to Self.

II

The consciousness of self is of consciousnesses, the most immediate, yet this is the very consciousness that self usually ignores. The object remains more conspicuously before the subject than the subject before itself. If there is anything hidden from the view of the pupil of the eye, it is just the pupil. In the cognition of the object the reference is constantly to the subject, yet the cognition of self involved in this reference is not the direct cognition of self.

A process just the reverse of that detailed in the preceding section is followed by psychologists, which starting with the object, ends in the discernment of the subject.

Objects, as we saw in the last section present five phases. They are seen, they are heard, they are smelt, they are tasted and they are touched. It is by coming in contact with the subject that these properties of objects come into noticeable existence. That an object had form before it was seen is in psychology a paradox, for form is nothing but what is seen. So, too, sound, and smell, and taste, and touch come into being when the subject draws the object towards itself and gives it its being.

If nature gratifies our cravings, we fulfil nature's purposes. We bestow on the sun, the moon, and all the luminaries that twinkle in the blue their insidious lustre, for unless we testify to their splendour and beauty, what proof that they are splended and beautiful.

The life of the spirit finds different sorts of vent in different individuals. In some it is high intellectual acumen, in others it is physical strength unselfishly employed. High and low, rich and poor—all have some excellence in them,—it is the door, the opening through which the spirituality of each individual magnificently peeps.

The highest vivifying power is of the mantras of the Vedas. Of primeval potency, these have from time immemorial formed the spiritual strength of the Aryans. In the absence of casements and written volumes, each syllable of the sacred scriptures was treasured in Hindu hearts, and yet the race of vaidika dharmists was during the centuries of its fall singularly lacking in life. According to a rule of Panini, it is the syllable Om which prefixed to a *mantra* infuses into it its magic spell. The *pandits* knew the rule but could not employ it. The advent of a Dayananda was needed to perform the miraculous feat of breathing life into mute *mantras*. The source of all vivacity was sorely in need of a reviver.

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The rishi with a sage's sagacity supplied in the Veda the syllable Om, and lo! the *mantras* that had till then been mute, were full of voice and music. Krishna says, it is he that by prefixing Om gives the Vedas their force and meaning.

So abundantly manifest, the power of the spirit is yet concealed from human consciousness. Performance gives a clue to capacity and yet defines it. Action is a proof of the energy behind it yet it sets limits on that energy. Performance is not a full measure of capacity. Of energy action is a child still born. Full exposition is not for the spirit. Krishna is more than half in dark.

Aptly did Dayananda remark on his death-bed that the view before him was bright only in parts. The life of the Rishi was simply a partial realisation of the Rishi's possibilities. He could not himself guage his whole.

In misery, in want, in our thirst for knowledge we press into action the resources of self. Then is our consciousness of self acute, though the state of consciousness is not then normal. The pinch of pain warps our vision. Right realisation is for those who seek realisation for the sake of realisation. To such applies the epithet *jnani*. They are blessed, for they will never be in want.

SOME THOUGHTS ON RELIGION.

(By Mr. D. Bheema Rao.)

Religion is the synthetic outlook on life. It aims at harmony, love and infinite joy of the universe. Since its attittude is not confined merely to this phenomenal universe but is based on definite spiritual ideals, its service to humanity is of a higher and nobler order. Its essence is the highest and purest forms of Love, which alone count for the greatest and everlasting human happiness Nowadays, our minds are being greatly materialised and are taught to look at life more from without than from within, being quite dead to the rarer joys that are born of the inner spiritual realisation. We measure our life from success or failure and cease to hold any faith in our being which refuses to be merely involved in the material forms of life. Religion is not merely meant to give solace to such spirits that are over-materialised. It is a perennial source of satisfaction to its genuine followers.

Religion and Love are indentical in higher fields of thought. Love is not a mere idea, nor a sentiment, but is the direct product of the realisation of harmony underlying all apparent contradictions aud differences. It is the unifying principle in human life. All lovers of truth have realised the religion of Love, the only universal bond of human entities. The greatest happiness is ensured to men who combine Love and detachment to a rare degree. Detachment is attachment to no personal ends. Love for its own sake is real inner happiness. If we have realised that happiness that can be had from within it stands us always in better stead than that which arises merely from without. Any forms of Love that are directed towards personal ends are in danger of creating disappointments, which give us misery.

So, if we start from a purely selfless aim, our happiness is undisturbed either by success or failure, knowing that we are only

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masters of all our activities and our success or failure depends on how they are directed. To maintain our minds in undisturbad harmony in the midst of ever changing material phenomena is one of the noblest achievements of man's will-power. Such a state of mind is the condition of human happiness that is easily subject to all kinds of trials and difficulties.

Love and sacrifice have great affinily to each other. Love finds its highest scope of ffulfilment in sacrifice. Every individual finds fulfilment for his Love in sacrificing himself to the needs of the family, and family to that of the country, and country to the nation, and the nation to the universal human happiness in this world. Unless such a spirit of sacrifice is ingrained in the hearts of men, true happiness is always far from then.

It is the noble attitude which Religion holds out to the heart of Humanity. The followers of Religion ought to be something more than ordinary human beings, who are subject to all human frailties that may be overcome.

Fatih is an expression of Love in its attitude between the finite and the infinite life. Faith is our belife in a Universal Being who is unseen and uncreatable but who is one and who is both the efficient and material cause of this phenomeral universe. Faith is an intellectual solution of this mysterious universe. Faith is not something that is merely imposed from without but our inner attitude to concentrate all our energies both spiritual and physical on a universal substanee of which we are all but different expressions So, it broadens our mental horizon and our potentialities for good, holding out the infinite possibilities of human intellect through which man attains his varied happiness in perfect harmony. Faith is of the utmost importance for the greatest development of man's will-power, since its essential principle is unification of all our attitudes. Faith is more than reason since reason is nothing but a choice. Faith is a well-directed choice based on the idea of being and becoming one with Universal Harmony.

The idea of Brotherhood of man and Fatherhood of God are the outcome of our fundamental nature to secure harmony of universal bond of relationship and love. These are essential ideals for the realisation of a perfect social progress. Religion always points to purity, love and unalloyed happiness of the human spirit.

Though there are a variety of religions in this world, each religion is not complete in itself unless it aids its followers to touch the border of the universal religion of the heart Humanity, so that they may realise oneness as the greatest scope of individual happiness.

India is the mother of Religions and has produced great seers, profound religions thinkers and spiritual heroes. Her message is always ringing clear in the heart of Humanity. It is the spiritual regeneration of the world. Her message is the same all through the centuries of progress. If Religion starts from within, science starts from without The essential difference between the East and the West lies in the very starting point itself. India's function, as it has always been, is and will be the elevating, ennobling and purifiying of the elements and forms of the heart of Humanity.

Religion in its broad sense is our response to the creator of this universe which we partly see and partly cannot see. Our response must be only infinite love and devotion of the highest order that we may attain to. Sadra response has in itself a value upon the entire harmony of our nature, which when once we realise, our heart is sure to be on the path of infinite beatitude.

The more the world is materialised, the sooner will it be forced to the disharmony and tortures of our inner spirit. Generations of practice alone count for the spiritual well being and spiritual happiness of any country. India has had the pride of spiritual energies still dominating her soul. She is more happy than any other country, because she has the capacity and spirit of toleration rarely to be found in

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the West. Her future destiny is in her spiritual heroes, persistently and consistently working towards the to be realised harmony of India in all her achivements, varied in its aspects. Religion is the background of all truly Indian thought.

A HOME FOR THE HINDUSTHAN ASSOCIATION OF AMERICA.

(By Mr. Brojendro N. Doss.)

Being in business for over 20 years in India, England and the United States and a close observer of conditions prevailing in those countries, it occurs to me that the people of India have at last come to recognise that the United States offers better educational facilities and opportunities for practical training then other countries and I have no doubt in my mind that as soon as passport regulations in India are relaxed, students by the thousand will flock to the United states of America.

To help and advise such students the Hindusthan Association of America was started in the year 1912 as a non-political body, the objects being to promote the educational activities of Hindusthanee students and to interpret India to America and America to India but for lack of funds the Association has had to restrict its activities to a limited scale.

As soon as our students set their feet on the soil of this country, their difficulties begin. First of all there is the examination by the Immigration Authorities which is particularly strict in the case of Indians many of whom are taken to the Ellis Island Immigration Station where they are detained often for many days. Secondly the difficulty in obtaining suitale lodgings at a moderate price. Thirdly the lack of expert advise in deciding on the University and the course of study and fourthly the lack of facilfties to meet and associate with their fellow students.

To be of practical assistance to these students, the Hindusthan Association must have a permanent home, a wholetime paid secretary and a club for members. Temporary accomoddation might be furnished here to incoming students, and not the least important feature would be regular weekly lectures where the East can meet the West in friendly intercourse and exchange of ideas.

Such activities will require large funds and the association as yet is poor. The problem can only be solved if the association owns e building where the permanent office and the secretary, club and lectures hall can be located. Its spare rooms could be rented for temporary residential purpose to the students, enough income can be secured thereby for the upkeep of the house and part of the salary of the permanent secretary. The balance would have to be raised by dues and contributions from members.

It is necessary to raise at least $30,000-0-0 to secure a suitable building. The money required should be raised in India. The Indian taxpayers are paying millions every year for the upkeep of the Government's educational advisers in England, who do not advise but place all kinds of restrictions and obstructions in the way of our students there. Is it therefore too much to expect $30,000,00, (Rs. 60,000-0-0) by voluntary contributions from the Indian public for a similar but worthier purpose.

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Rai Bahadur Sultan Singh and Lala Peary Lal of Delhi who were on a visit to this city a few weeks ago promised to contribute $750,00 (Rs. 2250-0-0) towards the house fund of the Association as soon as the necessity was explained to them. There are thousands of other public—spirited men and women like them in India who can contribute similar sums if the necessity can properly be presented to them.

Our people in India need to be enlighteued upon this subject by means of interviews and articles in the newspapers and magazines as well as lectures explaining the aims and objects of the Hindusthan Association of America and the necessity of funds for increasing the activities of the Association. The Indian National Congress should also consider the desirability of an organized effort to send our boys and girls by the thousand to study in foreign countries, particularly in America. It is high time that the Congress should devote some of their energies, as they are doing in other constructive work to education.

FROM MY DIARY.

(By Mr. Manmohanrai Hakumatrai Desai.)

In the evening we had a stroll to have a glimpse of the neighbourhood. Myver is a scattered village with very few houses in view of a fair chain of hills rich in pines and furs and other such things. We skipped into such a wood watching a furious stream of water, dancing in silvery coscades as it leapt over stones and rocks down into Mystem from a big height. And in the midst of profound silence, the rapid music of the water merging into the roaring whistle of the winds rusling through the pines was an entrancing melody that pleased and ravished the soul with joy and ecstacy. Coursing its way through the shady arbours of trees or leaping out from under the stones or over the boulders, the twisting, twining, sinuous streamlet in its sparkling laughter and radiant smile reminded me of the fair youth of sixteen in the virginal bloom of her life, nyaid-like roaming with "sweet fancy at her will" in a chase for love, adventure and romance. As we left that fair picture, we were rewarded with a still more glorious one, this time of the lovely lake. It was a fairly big height from which our eyes were resting on Lake Mystem in her evening glory—a vision of romance and loveliness. On our night, in the distance at a narrower point of the Lake was to be seen the beautiful bridge over it, for the railway to cross on its journey to Hamar, Like the lens in a camera, the perspective of our eyes becomes magnified or otherwise according to the distance from which we see things. Even so was it with the bridge owing to its great distance from the stone on which I set on that height, seeing the landscape. A small bridge it looked, but a beautiful one, revealing on its other side a basin of water engirt by hills with valleys and villages in their arms. Below me, could I see the arable land verging to the Lake, now rich in wheat, oats and barley crops nodding their golden locks at the kisses of the winds. The farmer, the unpretentions yet the truly important farmer worked in the fields with his machines mowing the sheafs and binding them, while the girls as they merrily collected the stacks sang love-songs to their hearts expectant of the lovers

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after the day's toil was over. Nice wooden houses, a couple of them, looked defiantly over the Lake, which rested peacefully in the evening at the feet of the hills, listening like a devoted wife to the adventures of the sun before he visited her with darkness and desolation. A fine sky-blue colour deepening almost to violet played on the bosom of the Lake and on the heads of the hills. The golden crops on the banks waved in joy. Not a ripple disturbed the unruffled placidity of the deep and calm waters. As the time of departure approached, the Sun shot more and more amorous arrows into the bosom of his beloved, wounding her with silent grief and profound misery, but like a brave and noble Hindu wife, it bore the impending blow and responded to her lover's amours with a sweet expression of her heart and soul. It was a time of superb glory and height of bliss for the Lake before the wooing Lord kicked her for another sphere. I impressed upon my heart the charming vision of the glorious Lake as it stretched before my eyes, a beautiful panorama of colours, harmony and loveliness. Above on the hill, the rustling of the leaves and the roaring of the winds made a charming music through which the silence of the evening conveyed an ever-lasting lesson of His Might and Glory. On that vast eminence of His creation, man with all his achievements, sank to me in significance to the level of a tiny tot like a stone or a leaf or are atom. And yet in his objective existence, with his pride and passions, that tiny I thinks it alone to be the mightiest of the mighty. Why, why does he forget that he is but an unimportant appanage of the whole scheme of the Universe—an entity that is not here for discord and struggle, but for peace and joy. If only he can realise what inamniate Nature does realise, what a different earth ours would be!

IN YULSNID.

At last we were at Mr.....'s. at whose place, as the Americans say, we were going to have a bite. Here was Mr.....a very stout and robust man, a very specimen of health, self-possessed and dignified, under his rugged exterior throbbed a really good heart. He was young, and certainly not prepossessing in appearance or physiognomy, looking what we call ordinary. He talked to Prof. Loe for some time, strangers all three of us though we were to him and showed us into his drawing-room. The rough man of manual toil lived like a lord in his house. With all my land to show people on the registers. I live a thousand times much poorer life than this man with his ten hecta of improved land and about one hundred and thirty of forest. In my house, hardly a plush chair or a carpet can be found. But here were we, however, in a beautiful drawing-room very tastefully and elegantly deoorated with fine photos simple yet impresive statuary, beautiful plants arranged in lovely pots and artificial cans resting on wooden tables elegant as the plants themselves. It was a spacious drawing-room with beautiful furniture in baize-coloured plush and velvet, with a fine table in the centre covered with an exquisite table-cloth in artwork, over which hang a beautiful candelabra with electric light. Round about the table were very comfortable, beautifully cushioned chirs, upholstered in elegant velvet of exquisite design. A similar safe to match was at one end of the room, at the opposite end, a tasteful couch equally luxurious reposed. A handsome piano adorned one corner of the room, while other corners had beautiful cup boards and cabinets of fine wood. Basket chairs, rocking chairs, small tables, knick-knack stands adorned and added to the elegance and comfort of the room. Every piece of furniture was made in Norway. The six chairs in plush of the sofa, said the farmer, cost him six years ago, at six hundred kroner (30 £). Now they would cost about two thousand kroner. It was a snug and elegant drawing-room scrupulously clean and neat. Through the anteroom, simply yet tastefully furnished, we were shown into the dining-room with a well-arranged table in a very comfortable and nicely decorated room. The rooms spoke eloquently of the standard of living of the man, and each room was aptly

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and beautifully furnished without losing sense of proportion and harmony.

A sumptuous repast was laid on the table. There was bread galore, and marganic, milk, cream, coffee and cakes in abundance—a true home-made meal delicious and exquisite. Everywhere as far as food is concerned, for rich food of fresh and unadulturated stuff, you have to go the farmer, be it in Europe or in India. An elderly lady of about thirty-five served us the meal. She had something gentle in her expression that spoke of a good and virtuous heart. Unobtrusive, simple and thoroughly gentle in manners, the lady commanded our respect.

At about three, we bade them good-bye. We learnt the lady was the farmer's sister and the farmer himself was un-married. We offered money for the meal, for we were entire strangers to them and as we did not know where we could have something to eat, we had chanced into his house and requested him to give us something to eat. Naturally therefore we offered to pay for what we had, but neither the farmer nor his sister would accept a single farthing for it. Evidently here were noble souls who looked upon us as their guests who had sought shelter under their roof, and who thought charging for the meals a mean act on their part even if business like. So long as the world has still people with such generous ideals, it is worth living in. We who are out of house and home, to us a few kroner more or less is hardly a matter of any importance, but acts of kindness like this will ever be impressed on our memory among the beautiful things of life it was our fortune to see, experience and realise.

RESPONSIBILITY FOR REVOLUTION.

(By Mr. Mohan Singh B.A.)

"A Revolution" says Mazzini, "is the passage of an idea from theory to Practice." It was a change which must be preceded by education, and followed by an improvement in the social conditions of the people. Merely political revolutions, riots and insurrections he condemned, declaring that if a revolution does not secure a moral unity and a social advance, and does not materially improve the condition of the poorer classes, it is "a lie and an evil," to be opposed as such.

To Swinburne too the word Revolution signified an intellectual and spiritual change, a change in man's whole way of thought and life,

"Open thy soul to see, slave, and thy feet are free."

He says in "The Eve of Revolution."

"Thy bonds and thy beliefs are one in kind!"

What is a Revolution?

Is there going on a Revolution in India? If so, who is mainly responsible for it?

These are some of the questions I shall strive to answer in the following lines.

A Revolution is an entire change, not necessarily very sudden, first in the ideas, the mentality of a people, and then in its actions, in its social life, in its immediate ideals.

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New ideas have to be brought face to face witk the old views and notions. Old beliefs shall have to be overcome and weeded out of the mind's soil and new ones planted instead. This, the more important side of a Revolution on the mental plane may take and often does take centuries to manifest. But when once this object has been achieved, the rest is comparatively easy. The bonds of the slave are in reality cut asunder, the very moment his soul can realise the real meaning of slavery and serfdom.

But this mental comprehension of the inner significance is not the end. It is enough for the time. The seed is there, it will grow into a fruit—bearing tree in due course. But it is our clear duty to see that by our future actions we do help the coming on nearer of the day of perfection, of mental as well as physical liberation.

Thus both the steps are very necessary and have to be covered if we are not merely hankering for "the good things."

And the contention of the writer of this article is that there is going on before our very eyes a remarkable Revolution in India, for which a considerable degree of responsibility is that of Britain herself. Not in the had sense of the term, of having goaded people to unconstitutional and unpeaceful methods, but in the best implication of the words,—of having been instrumental in the supply of new ideas, in the removal of fossilized theories and in the achievement of a grand social up heaval.

One thing more. I have purposely left out two of the achievements of Britian, in India—political constitution and economic freedom.

The reason is that she could possibly give neither the one nor the other. The problem of a suitable representative constitution for India, based on her past traditions, is of immense difficulty. Western materialistic democracies do not suit her. The spiritual democracy that she wants, will have eventually to be carved out by the brains of her own sons. As to the question of economic freedom, Britian's great distance and the peculiarity of her international relations is mostly responsible for a sufficiently plain policy.

I do not care if you do not admit the validity of these reasons. What I do care for you to understand is that Britian has through English education, through the English Press and through missionary organizations, effected a complete Revolution in the mental world of the Indian Nation. What the material consequences of this mental Revolution will be are, I dare say, entirely unimagined even by the most far-sighted among the British statesman.

These ideas to the promulgation of which through the school and the newspaper, I attach so much weight, are of course the *living, moving* ideas of Liberty, Humanity, Infinite Progress, Individual Potentiality etc.; etc. They are not certainly new to the genius of India. Her literature is a testimony to the fact that she has had enough and to spare of these ideas. But then, she *has had* and had lost them Also these that she had, were dead, ineffective or misshapen. They were powerless as strong motives for clear, fearless and self-realising action.

And the most glorious conpendium of such "burning" ideas was the example of Britain herself. Need I dwell upon it in detail?

By the end of the Nineteenth Century new ideas had been most fruitfully transplanted and the passage of ideas into practice has now begun in the early tens of the Twenteeth Century.

Willing or unwilling, Britian has been the tool of fate in effecting the first important part of the Revolution. It now behoves her statesmen not to shirk the responsibity, seriously to take up the sacred duty of helping India in seeing itself through the second part of the ordeal. Let them realise that it is they themselves to whom the credit for what is coming on really belongs and that therefore they should not hesitate a moment to deserve more and more of it.

As for India, she understands well who is really responsible for her true awakening. She can distingush mere political insurrec

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tions from intellectual and spiritual changes, the presence of which latter she fully feels within her.

[The writer has faithfully represented the "moderate" standpoint—the standpoint of those who think that the salvation of nations is not worked out by the realization of the National Self but by senseless imitation.—Ed. V. M.]

INDIVIDUAL AND NATIONAL ENERGY.

(By Dr. Keshan Deva Shastri M A.).

Man is a social being. All culture has from time immemorial been the resultant achievement of the division of labor, and an aggregate of human energies. Individuals are grouped into communities, communities into nations and nations into humanity. Societies have been evolving certain social laws to regulate their affairs and to achieve certain ends. Everywhere and in all ages national activity has strengthened society and national inertia has weakened it. National forces like individual powers can, by persistent use, be made stronger and if left dormant rendered weak and almost useless. Our present civilization has divided communities and nations into hostile camps and instead of the spirit of co-operation there is a strong force running throogh humanity of competition. The domination of one community over another, politically or economically, has resulted in the strengthening of the former and the weakening of the latter. Tame energies, we know, have grown forceful and active, selfish emotions have been fired with ambition, and intellectual energies have been wonderfully quickened amongst individuals as well as nations. All friction among individuals and communities is wastage of human energy and the dissipation of the vital forces.

As in individuals each power during the process of unfoldment is called into activity by its stimulus, so among the nations certain traits develop; they take their strains and enter into the inspiring music of the national life, adding and modifying, to swell the chorus. Especially is this manifest in these days when scientific discovereies and inventions have strengthened our physical senses and given them enhanced powers. Railways, steamships, wireless telegraphy, conquest of air, electricity and various other modern appliances are leading humanity to the fulness of life. The potential energy everywhere is being turned into the actual energy. But the lust, greed and exploitation policy of certain nations advanced in the knowledge of these natural forces is sapping the vitality of countless other millions by denying them the same privileges they themselves so much appreciate and enjoy bringing stolid poverty and misery amidst plenty.

A vast amount of human energy on the aggregate is thus being dissipated and lost to the human family. International politics and affairs are still in their unsound condition. Not the causes but the symptoms are our topics. We observe that this order has been producing ugly sores in the body politic. Society everywhere is struggling and seeking for readjustment. But as our valuation of things is based on wrong and selfish motives, we recognise only the brute force and pay little or no regard to the

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rights of men. Discoveries applied to the social and the industrial life of one nation strengthens its constituents but they weaken others who are denied the benefits of science. The function of science is to discover the underlying laws but it is its application or denial that differentiates one nation from another.

As a wise gardener uproots natural inhabitants, modifies the soil and conditions to suit exotics and gives the weak an equal advantage with the strong, so should sound internationalism look after the various units of the human family. To-day we are far from it. Much of the valuable energy is awfully frittered away owing to the lack of proper comprehension and individual and national prepossessions. Superior knowledge and wide diffusion of scientific information alone will lead humanity everywhere to discover the laws of progress and to adjust their social, industrial and political affairs accordingly. The proper recognition of the rights of men and an effort to enhance the worth of human beings will strongly stimulate these forces and bring the different families of nations on the basis of community of interest and sound internationalism.

We have by no means solved even the most ordinary problems. For countless ages women have been kept under the domination of men, and thus half the creative energy has more or less been wasted during the past. Brute force was the standard of right and it shaped our social laws on the erroneous foundation of the double standard of morality. Diffusion of knowledge has somewhat changed social conditions and has elevated women to a place of equality in certian quarters. Similarly, the needless slaughter of life, the destruction of the weak, and the extermination of the unfortunate are based on the principles of might. This blind force is regarding the onward march of progrss and the clogged wheels of civilization are moving slowly. Only a higher and better perception of the social laws can emancipate the backward masses and communities and permit equal opportunities to both sexes, and to persons of all castes, colours and creeds. This means the HUMANIZING of all human institutions. Humanity will thus emerge from superstition to knowledge, from darkness to light and from mortality to immortality.

In no time during the process of human evolution, was there such an accumulation of wealth and such an immensity of production as now. Machinery has not only taken the place of man-power but it has increased the manpower a thousand times. This has given society a tool for merciless competition. Riches have accumulated on one side and poverty has resulted on the other; a few are rolling in luxuries while millions are being trampled under feet. Capital and labour is another vital problem of our age which is entailing an incalculable loss in the waste of human energy. Our comfortable homes, our railways and steamsbips, our commertial and industrial activities, our colleges and universities, our hospitals and charitable institutions, our towns and cities, our social and political institutions all these have grown out of the creative energy of men. They are promoting human happiness, expanding individual souls and utilizing the experiences of the past and experimenting on the discoveries of the present-day knowledge. Humanity like a mechanism has many parts each adjusted to take its proper place. All progress is the result of co-operation instead of competition and what friction we find to day is there because of the struggle of class against class, community against community and nation against nation. The harmony on the other hand can be traced back to the spirit of co-operation, service and upliftment of humanity and the recognition of spiritual forces. The problem of our age is the production of greatmen and great thinkers. Not gold but intelligence and the proper directing of the human forces would produce greatmen and goodmen who would aim at the reduction of all friction and the enhancing of all harmony. It will bring a different angel. The evils of riches will be outdone by the appreciation and approval of the virtues and character.

The illustrations of juhes and Edward families. The first desirables and the second as undeserable strains. One man to me is 10,000 if he be the best. For the best choose

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eternal glosy while the others glut themselves like dumb-driven cattle.

The powers of the universe are concealed in the soul and require an organization to set them in motion. Like a child guided by leading strengs humanity depends upon the few of towering personality. The majority are emancipated slaves who carry one end of the classic chains with them. The invisible powers have become more predominant Millions run before them, blow the trumpet and celebrate the full of their fancy, like the King of Dasfur in Africa. "Here comes the bull, the bull of bulls, all the others are oxen, this is the only true bull."

NATIONAL ENERGY DISSIPATED.

Victor and vanquished become about equally exhansted. The total of the public debt increases. Credit fails, money is scarce. The navies find no more sailors, the armies no more soldiers. Peace is made rather patched not on principles but on convenience, the source of dispute is not closed and each of the belligerents remains seated engrossed in the negative attributes of hatred and animostly among the ruins busy paying his debts and sharpening his sword for future disputes.

Bringing distress on unborn millions—Excellence dwells among rocks hardly accessible. One must almost wear his heart before finding it. And when it is found, exhibited and indicated how many will respond to it. Only those who are good enough to like it and there again we are merely completing a circle.

The fields lay fallow—men are led to slanghter, everywhere mothers' tears and devastated homes.

People are ready to violate prejudices, customs and even social laws. They commit these offences generally to please men. Love in woman is a species of slavery—a sacrifice gladly made of the entire personality. They suffer in silence when they acquire contagion diseases as syphlis and ganorrhea through sexual intercourse. Too frequent intercourse is an abuse of the sexual glands and is as deleterious as masturbation in the young people. The same may be said Constant invitation of these glands such as excitation without subsequent satisfaction especially in married women in interrupted copulation with a view to avoid pregnancy. The exhaustion of the ovaries due to frequent pregnancies is another harmful drain on the vitality of the woman. Preventive coition is followed by the relaxation of the sexual glands. Hyperemia and stagnation of blood leads to the inflamation of the ovaries and causes parametritis which may end in cancer or new growth of the uterine body. A serious damage may result from constant sexual excitement, by too frequent and too excessive impulses carried from the sexual glands to the nervous system. All these and several other factors sap the vitality of these glands, lead to the degeneration of the internal secretions and subsequently shorten the existence.

It seems ridiculous how leaders of society and men of science in different periods have advocated the abuse of sexal glands. Monammad allowed sexual intercourse every eight days; Zoroaster recommended once in nine days; Solon and Socrates once in ten days; Moses 8 days before and eight days after menstruation; Luther twice a week and notwithstanding the physiological data at our command the medical profession fails to determine the normal state and their requirements even to-day. It redounds to the glory of the sages and philosophers of India who took a rational and sane view of the whole situation. They advoceted conservation of energy and held that sexual abstinence leads to intellectual and spiritual development. Out of the ten days (out of 28,) that were open for the conjugation of the germ and the sperm cell only one day should be utilized for the propagation of the species and as soon as pregnancy took place the bed of the expectant mother be held sacred and inviolable; that not only during the nine months but even during the six months of lactation intercourse should not take place.

Neither frivolous dissipation nor child rearing should exclusively monoplize the married life. An annual crop of children is both distressful and weakening, distressful because two thirds of such children die

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of famine, exposure and low vitality and debilitating because she becomes an old maid at thirty where she should otherwise be in blooming health. These brainless method of spawning should be intelligently eliminated. The richest, the ripest and the happiest period should be devoted toward her physical nnd mental development. An intelligent grasp of lie broadens the vision, diffuses powerful sweetness and renders life enjoyable.

To obviate this leakage of vital energy it is most essential that the education must begin with the dawn of life, and grow with the growth. The germ of a future man or woman lies in the first indelible impressions of childhood. The mind of a youth is a delicate tablet from which no line once drawn can afterwards be effaced. The parents, the teachers and the society should timely realize that they must erelong face temptations, brave difficulties and overcome delusions and consequently they should be properly forearmed. Not only the individual lives are wasted snd their cherished hopes are blasted but the whole society is poorer by this enormous leakage of priceless vitality and invaluable energy.

Those that have already disfigured themselves, should as an act of expiration help to make life more beautiful and more enjoyable for others. Learn to soar into infinity and feel an entrancing ray of eternity. Instead of dragging along a weary existence appeal tc the reserve forces of your vital energy and you would realize that the day is here. Pull aside the curtain of dejection and despondency and the world of light is yours. Innumerable mortals have erred before but many of them have made themselves immortal by making amends.

This leakage comes not as much through sinning against the codes of society as sinning against the inexorible laws of nature. The higher the tree grows the more do the lower branches wither and die away, similarly the higher the human beings grow in their intellectual and spiritual growth, the low desires are brushed aside and the energy is transformed toward upliftment, unfoldment and evolution.

A STUDY OF YOGA.

II

(By Professor Sidheshwar Shastri M.A.)

What is Yoga?

In our last article we discussed the desirability of an academic study of the Yoga system of Philosophy in this age.

The next question would naturally arise :—

What is Yoga?

We are sincerely alive to the danger and irrelevance of inflicting on our readers an unwieldy mass of etymological discussions and verbal hair-splitting, which are only likely to bewilder the reader in the meandering mazes of pedantic non-essentialy and which, by offering merely the dry bones of philological digressions would prove prohibitively repulsive to every seeker after life. But taking into account

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the fact that an inadequate study of the full connotation and denotation of the expression "Yoga" has often contributed to ungenerous misunderstandings among various critics of Yoga, and has often led young men to form perverted and fantastic notions of Yoga, resulting only in purblind sentimentalism, idiotic hypochondria, and reactionary collap e, we feel bound to enter a little closely into the significance and scope of the word "Yoga."

Etymology of the Word Yoga.

The word "Yoga" is philologically related to the English word "Yoke," Sanskrit "Yuga,"[1] Greek "Zugos,"[2] and German "Joch" (the German *Ja* is pronounced like the Sanskrit "*Ya*). The Sanskrit word "Yoga" has also been similarly used in the sense of "a team of horses"[3] in ancient Sanskrit Literature.

The word "Yoga" has thus found a philological correspondence in several languages of the Indo-Aryan Family. It is true that this correspondence is more formal than material, and relating only to the humbler departments of life, does not throw much light on the philosophical essentials of the word which we are seeking. But even this modest relationship does give us a glimpse of the philosophical significance of the word. The fundamental idea of the expression "Yoke" is 'linking" to something, while the philosophical essence of the word "Yoga" as Vyusa[4] says is "putting together." The idea of connection or combination is therefore common to both the meanings. This philosophical sense of the word Yoga, *viz.*, concentration of the mental faculties, can be traced as far back as the Rigveda, while in the Upanishads this meaning of the word Yoga is repeatedly and prominently apparent. Cf. R. I. 36 "tapoyogabalena." By the power of concentration and penance." Katha Upa VI. 10 19. "Yogam indriyadharanam" "Yoga—the control of the senses."

The Scope of the Word Yoga.

We have seen above that the significance of the word Yoga concurs with the generally accepted meaning of this expression, *viz*, concentration or training of the will. But the reader is to be strongly warned against the supposition that Yoga means mere concentration. This half-truth blighted many hopes and ruined many a career. Concentration is after all a power, and power may be for good or for evil. A strong will may be a glory or a curse, and history has proved it. A Yudhishthara or a Dayananda on the one hand, and a Duryodhan or a Napoleon on the other, are evidently the types of a strong will. But who would doubt the desirability of the former and the undesirability of the latter? Here then comes the teleological aspect of the word Yoga—an aspect, the neglect of which has led to grave misunderstandings and fatal blunders. *Our* Yoga does not mean mere concentration, but concentration with a definite purpose and a definite effect. If this teleological aspect of Yoga is not kept in the forefront, Yoga degenerates into an instrument of evil or a juggler's tricks.

The word "Yoga" is philologically related to the English word "*Yoke*" Sanskrit "Yuga" Greek "Zugos," and German "Jock" the German is pronuced like the Sanskrit Ya). The Sanskrit word "Yoga" has also been similarly used in the sense of "a team of horses" in ancient Sanskrit Literature.

Let us now consider this teleological aspect of the word Yoga in the light of original Sanskrit texts. The complete definition of Yoga is given not in one, but *two* aphorisms of Patanjali, (1) which, when

1. Cf. Rigveda "Yuga iva"—like the Yoke of a chariot (II 39·4). "Yugam cha ma vishari"—"and may the yoke be not broken" III 53·17.)

2. Cf. the Greek New Testament-Mathew (XI 30). Ho gar *Zugos* mou chrestos...estin" "For my Yoke is easy." Similarly Strabo speaks of "Zengos boon," "a team of oxen" which the Indian bride-groom used to offer to the bride's parents at the occasion of his marriage. Vide Urundriss der Indo-Arischen Philologie, and Altherthumskunde p. 50.

3. Cf. Satapathabrahmana XIV 7·1. "na tatra ratha na ratha yogah." "Neither there are chariots nor teams of horses for chariots."

4. On Patanjali I. 1·1. "Yoga samadhih."

1. Patanjali I. 1·2 and I. 1·3.

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put together, would define Yoga as that "restraint of mental faculties in which there is self-realization." And Vyasa's illuminating commantary further elaborates this point when it says, "(The lower stage of) Yoga is that which in the concentrated mind fully shows forth an object existing as such in its most perfect form, removes the afflictions, looseus the bonds of Karma and thus inclines it towards the full flow of righteousness.

Here, then in the most explicit terms Yoga is indissolubly associated with self-realization, real happiness, and righteousness. Yoga is not mere concentration; otherwise, as the Dasha Kumar Charita says, even gambling would be a form of Yoga. Yoga is not indifference to the joys and sorrows of the world, otherwise deep sleep would be also a form of Yoga. The scope of the word Yoga, then, can not be correctly extended to all conditions of concentration, but only to that concentration which genuinely observes the Ideals of righteousness and self-realization.

CAUSES OF INFANT MORTALITY.

(By L. Govandhan Das.)

III

Direct Causes.

"But civilization should make man conscious of an end and responsible in all those spheres where up to the present he has acted only by impulse without responsibility. In no respect has culture remained more backward than in those things which are decisive for the formation of a new and higher race of mankind." (Ellen Key).

"I hold that the two crowning and most accursed sins of the society of this present day are the carelessness with which it regards the betrayal of women, and the brutality wiht which it suffers the neglect of children." (Ruskin).

(*Death of an infant*).

The death of an infant appeals in a peculiar way to the emotional side of human nature. There is no more painful tragedy in this world than the extinction of the new life in the very beginning of its existence. The uneducated and fatalists take it to be a settled order of the universe, the motto of the impotent, the fogotten, the cowardly and selfish is to take the world as it is but really the man is a creator of his world and maker of his destiny. We see in all European countries, where infant mortality was very high a few year before, that improved sanitation, proper housing, good food, sensible and human labor legislation, education and supply of pure milk, appointment of health visitor and nurses have been main factors in reducing infant mortality to a very great extent. Also triumphs of hygiene over many zmyotic and contagious diseases together with improvements in the whole art of medicine and surgery, have opened up prospects of a successful onslaught upon heavy death rate. Encouraged by these successes I am con-

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fident in our capability to reduce infant mortality by taking proper care of infant life and producing favorable environments for mothers and infants.

But it should be kept in view that the real progress of the race will depend upon selection or bringing forth the fittest children. We should extend our sympathy and humanitarian efforts to the unfit, but forbid them to bad and tainted progeny.

Should Government Interefere.

The most serious problem, which presents difficulties in the discussion of the social questions is whether the Government should interefere in controlling and checking infant mortality or not and if it should, then to what extent? In my opinion the Gverament can safely legislate gradually with a view to the improvement of environmental factors and I am sure that in this humanizing task of social reform enlightened public opinion will support the action of the Government. Even when the Government embarks upon a career of usefulness and serious legislation, there will remain much more for the people to do, as improvement of breed or the process of selective birth rate instead of cruel and crude natural method of selective death rate connot be controlled by the Government. A well known writer justifices Government interefereence on these grounds. Says he! "Sexual impulse is an off shoot of the instinct of self—preservation projected beyond the individnal to the species. An important part of the productive life is the care of the young and since the family is the foundation of the state, the state itself is an enlarged institution for the care of the young"

This principle has already been recognised by the Government, because many disgraceful social evils, relics of barbarous ages, have been rooted out by beneficient social legislation from time to time. The Suttee, the infanticide, the Age of Consent, Act, the Infections Diseases Act and other such enactments, though at the time of passing opposed by the masses steeped in ignorance, have been accepted by the people. The Factory Act to a great extent has done away with the inhuman system of labor; but still there is much room for improvement in the matter of introducing provisions, which may help healthy parenthood.

Diseases.

The reports of the Sanitary Commissioners for most of the provinces do not give any information of the diseases, which cause the death of infants, and in many cases, where, some details are given, classification of diseases in the different reports is so defective, that it has not been found possible to tabulate and consolidate the results for the whole of India, It would be a very great step forward, if all officers of health can be induced to tabulate their statistics as to the causes of death in the same way. Under the circumstances explained above, we have to content ourselves with what is available and draw our conclusions from that. The system of registration of infant mortality also lacks much that is wanted owing to ignorance of the masses. The number of dispensaries is limited, the people are averse to medical treatment, where medical aid is available, the registration in the villages is in the hands of low paid Patwaries and school masters, whose education in many cases is confined to the Primary or Middle Standard. They give no importance to this work. The result is want of reliable data and correct information on the subject. The Bombhy City Municipality can be commended as an example for other Municipalities in this matter. I have compared the classification of Bombay with England and Wales and find that the results in the case of Bombay City correspond to that of the European Countries.

Punjab.

First I take the Punjab Province where infant mortality is very high. Total mortality of infants under one year per 1000 living was 230·43 in 1914 for males and out of this number in 91 cases (that is in 40 per cent) cause of death is unspecified. The classified causes

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of death are given below. Causes of death for infants under one year per 1000 living.

	Males.	Females.
Cholera	0·24	0·21
Small Pox	1·00	0 84
Plague	2 95	3·23
Fever	11 41	110 56
Dysentry and Diarrohea.	4·30	3 76
Respiratory Diseases.	19·33	17·14
Injuries	0·42	0·33
All other causes	91 78	86·97

(*Bombay*).

The report of the Sanitary Commissioner of the Bombay Presidency contains useful information regarding infant mortality in the City of Bombay. From the table given below it will be noted that "out 19,664 children registered as born—2, 591 died within thirty days of birth, for a very large majority of these 19 8 or 73. 67, *the cause of death was debility, that is want of vitality, immaturity of bsrth*, wilful or ignorant neglect, and the methods adopted by unskilled or nntrained men attending the labor". This classification is more complete and exact. Deaths shown in the Panjab to have occured from fever can also be explained a being due to debility, because the constitution of the infant is so weak that it succumbs to a slight attack of fever. A large percentage of deaths in all provinces is caused by immature births, debility, dysentry, diarrohea and diseases of respiratory organs. The highest infant mortality is due to one or more causes mentioned below.

1. The marriage of the unfit and the diminished stamina of the parents.
2. The effect of economic conditions and unhealthy environment and poverty of people.
3. The industrial employment of women.
4. Early marriage.
5. The action of certain poisons npon the productive celle of one or both parents.
6. Sexual excess.
7. The artificial feeding of infants.
8. The general state of public health.
9. The want of qualified medical practitioners.
10. Tde High Birth Rate.

Sir Edward Gait, the Census Commissioner of India says! "But it is well known that mortality is very high owing to unskilful midwifery and septicaemia. In some parts as many as a third of children born die during the first year of life, and it is believed that the majority of these die during the first month from septic poisoning.....owing to the unskilled midwives. It would seem improbable that the more delicately nurtured women of the higher castes must suffer treatment like this like the hardier women of the cultivating and laboring clesses".

I will discuss some of the causes very briefly in this paper.

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Table showing causes of Infant Mortality in the Bombay city.

Period.	Year.	Small Pox.	Measles.	Malaria.	Ague and Remittent Fever.	Dysentry	Premature Births.	Debility.	Nervous System.	Respiration.
1—30 Days.	1913	3	0	0	29	34	181	1908	302	66
	1912	10	1	0	20	51	218	2152	347	70
1—6 Months	1913	27	13	5	64	151	0	259	694	833
	1912	14	17	7	83	258	0	354	903	1247
7—12 Months	1913	25	53	9	93	430	0	40	282	1214
	1912	143	64	17	145	591	0	75	320	1560
All	1913	55	66	14	186	615	181	2207	1285	2113
	1912	274	82	24	248	900	218	2581	1570	2877

THE MARRIAGE OF THE UNFIT.

"The drunkard, the criminal, the diseased, the morally weak, should never come into society. Not reform, but prevention should be the cry;.....In the true golden age, which lies not behind but before us, the privilage of parentage will be esteemed on honor for the comparatively few, and no child will be born, who is not only sound in body and mind, but also above the average as to natural ability and moral force." (Hiram. M. Stanley). "At times, however, in a fleeting vision, the invisible breath that bears the living is materialised before our eyes. We have sudden illumination before certain forms of maternal love, so striking, and in most animals so touching, observable even in the solicitude of the plant for its seed. This love, in which some have seen the great mystery of life, may deliver to us life's secret. It shows us each generation leaning over the generation that shall follow. It allows us a moment of insight to perceive that the living being is above all a thorough-fare, and that the essence of life is in the movement by which life is transmitted" (Henri Bergson's Creative Evelution).

Heredity and Environment.

There are two patent factors heredity and environment in the evolution of a race. The social progress of a nation depends on the relative value attached to these, factors. No one can deny that environment plays a prominent part in a living organism and good and favorable conditions are absolutely essential for the normal and healthy growth of an

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individual. We cannot expect to have good crop, if we do not put the seed in the right kind of soil and into the proper surroundings. In the same way, good diet, proper nourishment, open air, special training of the mothes, antenatal and postnatal nurture of the baby, are necessary for the rearing of healthy infants. Some scholars are of opinion that environment does not directly alter the characteristice of the individual but selects such iudividuals as possess certain characters most suitable to that environmont, the remaining members of the species being weeded out in the struggle for existence In this way the unfit are eliminated, and the constant change of these environments leads to a progressive change of the species, thus bringing about its gradual transformation. Our own view in this matter is that every living being is the product of both the forces—Nature and Nurture. However good the heriditary influences may be, if proper care is not taken in nurture, the results will be far from satifactory. In the same way, good nurture cannot change a man's nature and turn a fool into a philosopher. The germ or seed is of the utmost importance Environment can only work upon the hereditary tendencies. Hence in order to put an effective check to infant mortality, the first and the foremost thing is to encourage healthy parenthood.

Environment alone is not the Determining Factor.

Environment alone is not sufficient to produce any change in society. Karl Pearson, one of the best exponents of *eugenic ideals* says : No degenerate and feeble stock will ever be converted into healthy and sound stock by the accumulated effects of education, good laws, and sanitary surroundings. Such means may render the individual members of the stock passable if not strong members of society, but the same process will have to be gone through again with their offspring, and this in ever widening circles, if the stock, owing to the conditions, in which society has placed it, is able to increase in numbers". Mr. Alfred Russel Wallace, whose opinions deserve attentive consideration from all those, who are interested in this question says : "We are not therefore surprised to find that breeders of animals of all kinds act upon the principle that all the qualities of the various stocks, whether bodily or mental, are innate and have been due to selection ; while training, though necessary to bring out the good qualities of the individual, has had no part in the production of those qualities". (Social Environment and Moral progress).

From the record of various families and pedigrees, which have been brought to light by the Eugenic Societies of Europe and America, it has been clearly established that good and bad phyaique, the liability to and the immunity from disease, the moral character and the mental temperament are the products of heredity. In a *tuberculosis stock* we find generation after generation persons tainted with this fatal disease. In the same way longevity is controlled by parental influences : Sir Francis Galton, the founder of Eugenics discussing this quetion remarks:—"All living beings are individual in one aspect, composite in another. We seem to inherit bit by bit this element from one progenitor that from another, in the process of transmission, by inheritance elements derived from the same ancestor are apt to appear in large groups, just as if they had clung together in the preembroynic stage, as perhaps they did".

Right to Produce Children.

It is a fundmental principle that improvement of environment only cannot improve or alter the condition of our race. The hygenic measures, Government control, social legislation, and education of the mass will bring out some change no doubt, but the real progress will only be possible if breed is improved and selective birth rate is introduced instead of selective death rate. We do not mean that philanthrophy may cease, medical science may stop, and generously inclined persons may not relieve the sufferings of the poor, the sickly and the miserable. What we want is this that every one having being born has an inviolable right to propagate, has the right to live, but it does not follow from this that he *should produce his offspring*. When we see the weak lunged, the epilep-

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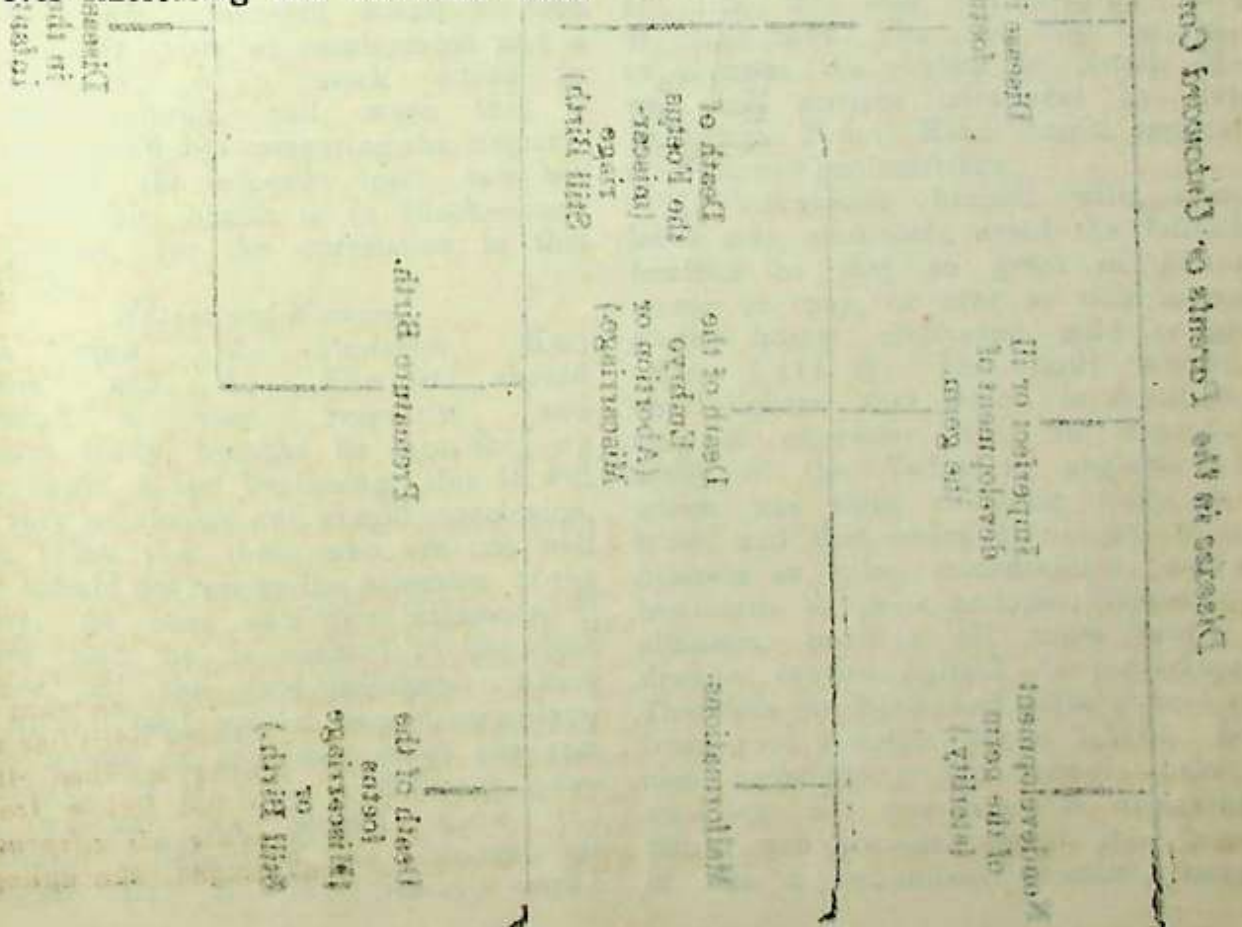
tic, the syphletic, the feeble—minded, the insane and the deformed 'we must make their life easier and more comfortable, but we must tell them plainly and candidly that they have nc right to be the parents of the coming generation, taint humanity and by producing weaklings increase infant mortality and be themselves a burden to the state and the people. All our talk about reform is a mere cant and drivel if we do not prevent procreation from the unsound stock and lay the foundation stone of real progress in the country, R. C. Pumet says...

"Education is to man what manure is to the pea. The educated are in themselves the better for it, but their experience will alter not at all the irrevocable nature of their offspring. Permanent progress is a question of breeding rather than of pedagogics, a matter of gametes, not of training. As our knowledge of heredity clears and the mists of superstition are despelled, there grows upon us with ever—increasing and relentless force the conviction that creature is not made but born. If once we admit that the *organism's start* in life is determined by its parents and ancestors and all normal and abnormal qualities are transmitted, we will have to stop procreation fron the weak parents.

The Parent's Health Affects his Children.

The health of a child is determined by his parents. The more delicate the father, the more chidren die.

Once recognizing the influence of parents it naturally follows that infants born of unhealthy and diseased parents are more likely to be attacked with diseases and succumb to death more than those of strong and healthy parents. We give a table from Dr. Heath's book entitled "The Infant, the Parent and the State", which fully illustrates the evil results attendant upon parental influence of an adverse character.



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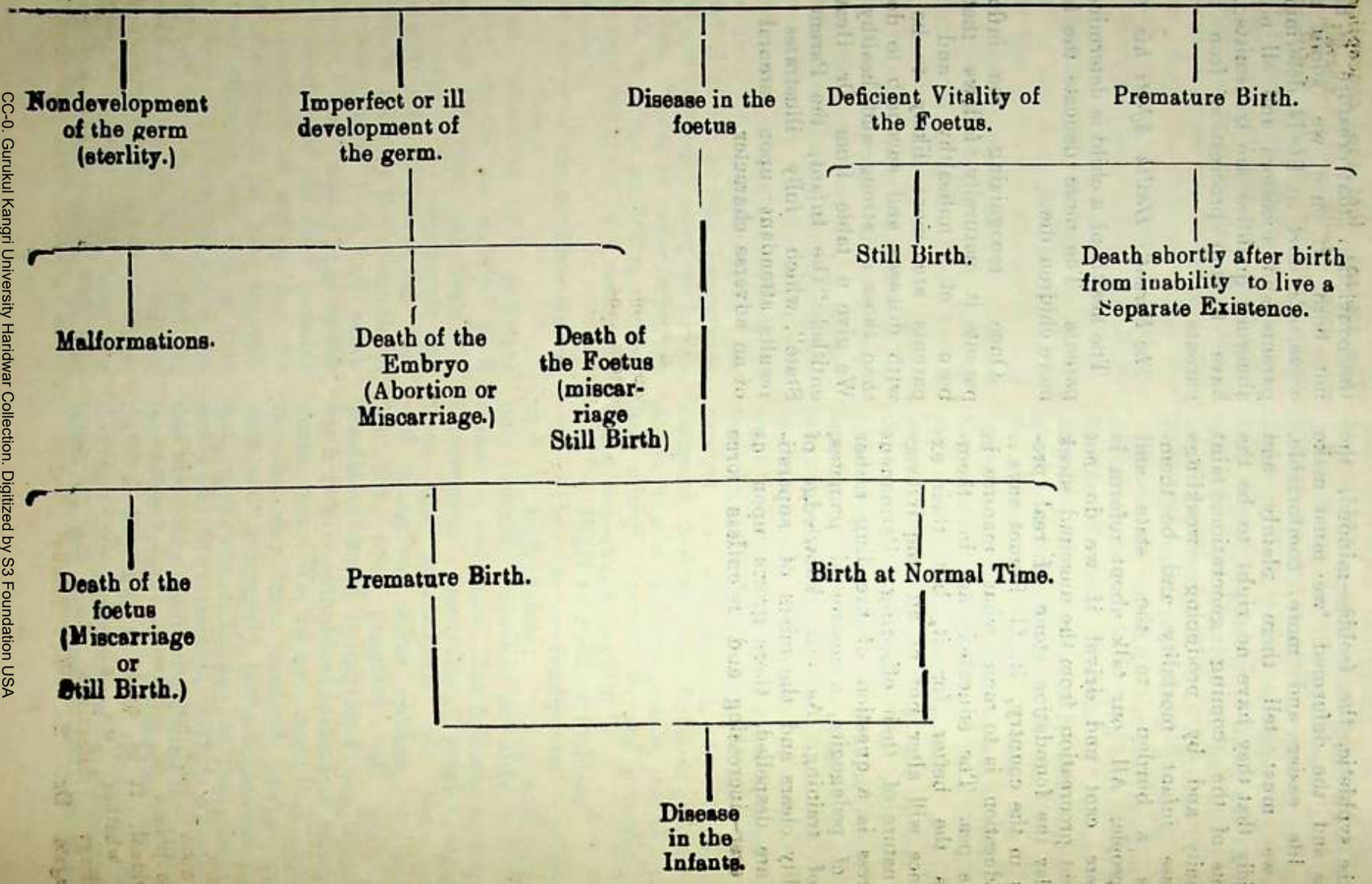
Disease in the Parents or Untoward Conditions acting upon them resulting in
Nondevelopment of the germ (sterlity.)
Imperfect or ill development of the germ.
Disease in the foetus
Deficient Vitality of the Foetus.
Premature Birth.
Still Birth.
Death shortly after birth from inability to live a Separate Existence.
Malformations.
Death of the Embryo (Abortion or Miscarriage.)
Death of the Foetus (miscarriage Still Birth)
Death of the foetus (Miscarriage or Still Birth.)
Premature Birth.
Birth at Normal Time.
Disease in the Infants.

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Professor Karl Pearson, View.

Professor Karl Pearson and the able staff, who are helping in the investigation of the Eugenice ideals, have discussed the various fectors, which affect infant mortality. Miss Elderton, who has carried on this useful research work, has found the following degrees of the correlation of the co-efficients of various factors.

Reationship between Infant Mortality and various factors.

Mother's Employment	...	·10
Mother's age	...	·15
Father's profession	...	·20
Mother's food	...	·12
Baby's food	...	·19
Dwelling house	...	·12
Encrowding in house	...	·23
Bottle or breast feeding	...	·27
Dummy teat or baby *facifier*	...	·21

From this available data professor Karl Pearson concludes thus. "Hence it seems to me that the real source of the death rate is not housing, or employment of mothers, or dummy teats, but all these are associated wihth a stock having lower types of employment and a lower wage; of a stock which is physically inferior, and when this is directely tested by comparing the mother's health with the infantile death rate we find that this health is in Black—burn 200 percent, for the correlation in this case is ·30.

Nature and Nurtnre.

The view of Professor Karl Pearson and the *Eugenist* should command a very respectful and attentive study, because he says that we must begin at the beginning. But it will be a very pernicious and stupid conclusion, if we think that those who are not well born should not receive the attention of the society. As soon as a new existence is formed and he is entitled to the best nurture, all the good influences which play upon it, feed, nourish, mould, stimulate, aerate poison or otherwise affect the new individual. It is quite a different question, whether we should allow the weaklings defectives to marry or propagate. Dr. S. W. Saleby says: "The inatant that the conception of the two germ cells has occurred, a new human life is in the world, and the very persistence of mankind is in danger if we relax the indefeasible rigor of the principle that that new life, at that and at every subsequent stage, is entitled to the best nurture for its needs.....But no matter what that new life may be, no matter how certain to be part not of the wealth but of the illth of the nation, no matter whether the invisible beginnings of its history are in a palace or a slum, or whether its parents be married or unmarried, that is a new human life in the world; it is therefore sacred and is entitled to whatever conditions will make the best of it that its nature permits". (The Eugenic by Professor S. W. Saleby, M. D.).

Ancient Authorities.

All these considerations led the Greeks Philosophers such as Plato, Aristotle, Socrates and others to enact laws encouraging marriages of the fit and discouraging those of the unfit. This is not the place to disscuss the subject in detail. Here we shall content ourseleves by giving quotations From Manu Smriti regarding restrictions upon marriage.

"In connecting himself with a wife, let a man studiously avoid the following families be they so great in political power or rank, or ever so rich in cows, goats, horses, elephants, gold or grain (Manu 1 111 6). "The family which is not religious, that which is destitute of men of character that in which the study of the Vedas is neglected, that which has thick or long hair on the body, and that which is subject to such diseases as piles, consumption, asthama, bronchitis dyspepsia, epilepsy, leprosy, and albinism, because all these faults and diseases are transmitted to the offspring. Therefore husband and wife should come from good families (Manu 1 117). Let a man never marry one who is pale and weakling nor one who is altogether a bigger and stronger person than himself, or has a redundant member, nor one

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who is an invalid, nor one with no hair or too much hair, nor one immoderately talkative, nor one with red eyes (Manu 8). The Vedas, the Shastras and the Smritis are full of exhortations on this subject. The works of Swami Dayanand Saraswati, the greatest reformer and revivalist of the 19th Century, contain many references to the sanctity and purity of marriage and the eugenic ideal and require a thoughtful study. The crux of the whole problem lies in this that marriage of the diseased, the weaklings and the improvident must be checked, because there is every likelikood of their offspring succumbing to diseases in infancy owing to inherent weakness. The *aplha* and *omega* of our national programme should be "prevention is better than cure", because no real national progress is possible unless we have leaders of thought, strong in body and strong in mind. Professor Kar Pearson says:

"Without high average soundness of body and soundness of mind, a nation can neither be built up nor an empire preserved. Permanence and dominance in the world proceed to and from nation even with their rise and fall in mental and bodily fitness".

We will close this chapter by giving quotations of Nietzeche describing the idealistic marriage.—

I will say thy victory and thy emancipation shall yearn for a child. Living memorials shall thou build for thy victory and for thy emancipation.

Thou must build upward to a height beyond thyself. But first I would have these thyself built with a square foundation, body and soul. See that through thee the race progresses, not continuess only.

Let a true marriage help thee to this end.

A more exalted being must thou create, a being gifted with imitative with a wheel that turns itself. A creative principle shouldst thou create.

Marriage: I call marriage the will shared by two to create the one—the one that is in itself more than its creators. Reverence, for one another I call marriage; such reverence as is meet for those whose wills are united in this one act of will."

YOGMAYA.

A PLAY IN FOUR ACTS.

PESONAE DRAMATIS.

YOGMAYA—the presentation of the Feminine Divine, manifested as Fairy Queen.

SATYENDRA—Truthseeker.

PREMANANDA—Hermit.

MAHAMAYA—Lady Illusion.

BIJOYA—Girl child-guide.

JOYA—Queen's Herald.

Father of Satyendra.

Mother of Satyendra.

Yakhaya, Rakhaya, Gandharva } three little imps.

Flowermaidens, little fairies, attendants of Mahamaya, peasants etc.

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ACT I.

SCENE—A forest.

SATYENDRA.

Oh forest solitude, thy sacred founntains.
Give cooling blam unto my aching heart.
Alone with silence in the lap of nature.
Here let my spirit peacefully repose.
My pulses madly throb with eager striving,
Long have I searched the lore of books and men.
Yet still my soul cries out in maddened anguish.
My spirit frets like winds awayed ivy leaves
That grope through space and know not where to fasten
Like storm chased cloud that hastens o'er the sky.
No beacon star doth guide my lonely journey
And restlessly my spirit hastens on,
Knowing no goal, knowing no whence nor whither.
Searching for light that will not come.
Oft challenge I vast space to give me answer.
Yet naught but mine own echo answers back.
But here at last, at last I find oblivion.
Soul of the forest, ease my throbbing brow.

(He reclines on a bank of moss).

Here on the heart of nature let me linger.
That thus my very being I'forget.

(Enter the three small sprites Yakhya, Rakhya and Gandharva on tip toe, looking about with funny gestures. Rakhya sees him and points him out to the others.

RAKHYA (chanting).

Here again comes foolish man
Worrying our peaceful clan
Thinking that he can delude.

SOLITUDE.

YAKHYA.

Think not that you are alone
There's a sprite in ev'ry stone.
Yes, we will you silence show.

THE THREE

Pull his toe.

(While saying the last line the three jnmp forward and lend action to their words. The same with the following stanzas. Satyendra meanwhile acts annoyed but does not see them).

GANDHARVA.

Have you not a world yourself?
Why disturb the little elf?
Why invade our peaceful lair?

THE THREE.

Pnll his hair.

RAKHYA.

Ours the realm where cowslips bloom,
Ours the fields of brier and broom,
Where the merry harebell grows,

THE THREE.

Pull his nose.

(There is low laughter and clapping of hands from different places. Satyendra looks about bewildered. he rises and walks).

RAKHYA (chanting before).

Here beneath the greenwood trees.

YAKHYA.

Find his restless hearts its ease

GANDHARVA.

But alas beware of bees.

THE THREE

From the hive.

(Each time each says one line, they touch him with the hand or a stick. On pronouncing the last line together, they jump forward and pull his coat, then run off laughing. Satyendra more bewildered, shakes them off and continues his walk. The same with the following stanzas).

RAKHYA.

Here his pulses cease to fret.

YAKHYA.

Here his being he'll forget.

GANDHARVA.

But, alas we'll show him yet

THE THREE

We're alive.

(Through the floor rises Joya the Queen's Herald, a maiden dressed in flowing white. Round her neck hangs a whistle in the shape of a violet. The sprites run to the back of the stage and with their finger on lip).

JOYA (sings).

There is life in the woods where the young springrays quiver,
There's a laugh or a sigh on each swift blowing breeze,
There is mirth on the clam of the still forest river,
When the warm loverays play or the cold waters freeze,
And oft neath the moon on that white, shining level,

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On moons that are languid with peachblossom May,
Do the tribes of the woods hold their gay midnight revel
Till dawn in the East sheds its first ruby, ray
Then flee they in haste to their rock, hidden bowers
Where Gnomes guard the entrance with magical spell,
Recline they on couches of scentladen flowers,
Till dusk and the stars call them back to the dell,
(She site down on a fallen tree trunk and notices him, the little sprites run off).

JOYA.

Who are you stranger who in our dominion
Dare enter boldly this all hallowed hour?
The ruthless foot of man, all too unholy,
Too oft profanes our forest solitude.

SATYENDRA.

Fair lady, it is solitude, I'm seeking,
All weary of the world my aching heart.

JOYA.

You came at the wrong hour, for this night's moonlight,
Will see high revel in this forest glen;
We're coming all, from woods and stream and couldland;
This is our gayest, this our Cent'ry Feast.

SATYENDRA.

But who are *we*, and who are you, fair lady?
Your words are all so far beyond ken.
I left the haunts of men, my pulses burning
My poor heart throbbing with each heaving breath.
Silence alone, the solitude will heal you,
My worried brain cried, and I fled away,
Fled from the city and the halls of learning
To cool my aching heart beneath these trees.
Still I'm annoyed, my very body twitches,
Like troupe of restless children teased me sore.
And now you speak of frolic and high revel,
I stand bewildered, what does all that mean?

JOYA.

Oh foolish men, oh deaf and sightless mortals!
They glibly speak of learning, boast of lore
That will break way unto the farthest planet,
Will solve the mystery of other worlds.
And know not half that this small earth is holding.
But these are other mattters, let them rest;
I have now more important work before me
Than waste my time in useless argument.
To-night we hold our high, our Cent'ry Banquet
The Queen herself, the fair Yogmaya comes
With her whole cortege to the merry festal.
Therefore, I want, the Herald of the Queen
To clear the path, that no profane beholder
Should witness one so fair, so high as she.

SATYENDRA.

And if perchance I were that bold beholder
And if again, I would not leave the field,
How would you then avenge your Queen, fair lady?

JOYA.

Were your death to stay and see this night.

SATYENDRA.

And if perchance I gladly paid that ransom
For just one sight upon a scene so fair,
How would you banish me from these enclosures?

JOYA.

I would but warn, I would not banish you.
You are the master of your own will, keep it
But I say this, and mark you what I say,
No mortal eye that once has that beholden
What unto sight this moonlight will unfold
Has e'er found sleep again through day or midnight
Has ever closed again till death's cold hand
Lay its white fingers on his throbbing temples,
Mortal, I warn you, then bethink you well,
Your soul's peace goes with this night's sight forever.

SATYENDRA.

I am not over burdened now with peace,
Then come what may I shall stay to behold it.

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JOYA.

Stay then and see, and now, ye woods awake.

(She raises the violet to her mouth, whistles and exit. Music sounds forth and out of large flowers and from behind the trees little fairies appear and dance a ballet. Then the stage is flooded with a rose light and through the central door the Queen's cortage enters. First Joya the Queens Herald, bearing a flag with floral design. Next twelve maidens, singing, each representing a flower. Then follows the Queen. Pages carry the throne after her. The maidens and pages group themselves on either side of her, while she takes her seat).

SONG OF THE MAIDENS.

Come Pansy and Jasmine, come Tulip and Roses.
Come Lilac and Lily and deep Passion Flower.
Come forth to the woods where the shy deer reposes
We'll all join the dance in the gay Forest Bower.
Away spike shaped leaves from the soft damask grasses,
And hide ye all thorns and brown toad stools away.
Make fragrant the road where the Fairy Queen passes,
Give music, ye trees for this midnight is gay.
The Queen of the air has in glory descended
Once more this far earth with her presence to grace.
Then off luckless things, till the festal be ended,
That beauty and mirth may adorn this bright place,

(Pilgrim stands aside. Yogmaya notices him, and goes towards him).

YOGMAYA.

Who is this stranger, who with courtly courage
Visits the Fairies at their Midnight Court?
Few are the chosen mortals who have ventured
Or venturing been permitted to these halls.
But once in hundred years we hold *this* festal
And he thrice happy who at this great hour
Is ready for the Fairy Queen's reception.
Long I have waited through the weary years
Ever in vain, till now, to greet that brave one
Who would with me the Cent'ry Festal share.

(She leads him to the throne).

With joy we welcome you within our Kingdom
Fairies, behold your newly chosen King.

(A shout of joy goes up).

Flower Maidens (sing)
Hail, oh King
To Thee we sing.
Thee our joyous welcome bring.
In these bowers
Mid song and flowers,
In our merry Fairy Ring

(Two step forward and wreath the King with garlands).

The two (sing)
Mignonette
And violet
Let us place upon your head
Crown of May
With Myrtle gay
Interspersed with roses red.

(They step back to their places. Two other step foward also with garlands).

The Two (sing)
Goldenrod
Forget-me-not
Pansies too for loving thought,
Jasmine white
and Heartsdelight
All into one garland wrought.

(They step back into their place).

All (sing)
Loyalty
We vow to thee,
Ever faithful we will be
Hail oh King
To thee we sing
In our gay fraternity.

(Meanwhile the ballet continues).

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Little Sprites (sing)
Keep away day break
While we are gay.
Let not the lark wake
To hasten day.
Lark and swallow stay in bed
Do not bring the morning red,
To our happy bowers,
Fairy bell
Forest dell
Silver moon, thy white light shed,
Sweet delight
Fairy night
Now the world is ours.

(The ballet and music continue a while. Then a rose light is seen among the trees. Suddenly there is a loud crash and the stage becomes semi dark. Sighs and wails are heard. The sprites all run off quickly. The maidens divide, six going one way and six another. They droop their heads and sing as they go).

Song.

Farewell to the Feast for the moonlight is dying,
On flushed Eastern sky the morn's shadows appear.
Thus sadly we go, while our fond hearts are sighing
Farewell to the Festal, when daylight is near.

(The last notes die away in the distance. The Queen turns to go).

SATYENDRA.

Oh Queen of Glory, wilt Thou too forsake me.
Art Thou too banished from my sight with these?
Thy holy presence healed my fev'rish pulses
My throbbing heart near Thee at last found rest.

YOGMAYA.

I may not linger for the hour is calling.
The Fairies, time is night, and I must go
Back to those other realms that sways my sceptre
Then fare thee well, the happy hour is passed.

SATYENDRA.

It is *not* passed, no I will not accept it.
Wher'er Thou goest my feet shall follow thee.
Be it through caves of death or burning forests,
Thy path is mine; my soul belongs to Thee.

YOGMAYA.

Strange are the fates that govern men and fairies
Thy path and mine are still divided far.
But there is hope; long and untiring struggle
May still our far divided paths unite.

SATYENDRA.

When will this be? Oh tell me ere Thou leave me.
When may I see that heavenly face again?

YOGMAYA

On that day when the great laws of our being
Will blend in one. Then hope and trust and pray.

SATYENDRA.

't is all so strangely weird, so all uncertain
Tell me, how shall I know that happy day?

YOGMAYA.

Take this wilt branch, and when its leaves are sprouting.
Tnen know the spring of Thy new life has come,
But further question not, I may not tarry.
Strive bravely, trust and labour, and—farewell.

(While she is speaking she turns from him holding out a small withered branch with extended haud).

The Curtain drops.

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MANORAMA OR THE NEW WOMAN REDEEMED.

A Serial Story by "Kaushala."

Special for the Vedic Magazine.

Chapter X.

Father and Daughter.

We talk of a credulous vulgar without always recollecting that there is avulgar incredulality which in historical matters, as well as in those of religion, finds it easier to doubt than to examine—Scott.

Rai Bahadur Anand Swarup is in a jolly mood to-day. He is moving round in the revolving chair glancing cursorily at the contents of a weekly newspaper. Evidently he is having a holiday to-day. It is, indeed, a rare sight to see him without a serious book in his hand. It seems that he is no longer wrestling with intellectual problems, that the agony of philosophic doubt is over and the calm of settled conviction has supervened. The look of perplexity on his countenance has been replaced by that of sweet benignity and placid conviction. Even the most casual visitor can see that the septugenarian recluse has after all discovered the haven of intellectual endeavour and the goal of mental effort. He has discovered the Truth for which his soul had yearned so long and towards which his mind had been marching all these long years of patient toil and painstaking research. He was in a sort of ecstasy and was enjoying complete intellectual rest when he heard soft footsteps approaching his room He at once recognised them to be the footsteps of his darling favourite Manorama Manorama entered her father's study, a newspaper in hand. She wore a startled and alarmed look and perplexity sate upon her lovely face. It seemed that she had read intelligence in the newspaper in her hand which had upset her mental balance and disturbed her nervous equilibrium. Her father was pleased to see her, patted her on the head and indicated to her a chair close by his seat. When she was sated, the Rai Bahadur cast a sweet, tender and loving glance at her and in melting affectionate tones broke the ice and and set the ball rolling.

"My sweetest darling! What troubles you? Has the disease of thinking attacked my sweetie and has her little head begun to be filled with ideas? Somehow or other I have never yet associated either thinking or search for ideas with my Manorama. Is there, then, a change in my girl which her old daddy cannot but welcome with the utmost enthusiastic delight.

"No Father! It is not that! I am just as irresponsible, light-hearted, frivolous and selfish a girl to day as I have been all through my brief life. I just concern myself with the immediate and do not permit the mediate to worry me. I am a votary of to day and leave to marrow to take care of itself. I occupy myself with the enjoyments and delicious sensations that this life affords and do not let thoughts of the hereafter invade my restful slumbers. I care a lot for my physical comforts and just as much for the cultivation of my intellectual faculties as will enable me to pass for a cultured person; as for helping others and doing altruistic deeds, I do not object to them if they do not demand any extra time or extra sacrifices and can be accomplished in idle hours and in pursuit of fashion. Philanthropy I dread, but a reputation for philanthopy I am willing to attain and

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to strive for. This, my dear father, is my philosophy of life."

"You saucy girlie! A cynic at this youthful period of life! My dear! I shudder to think of your future. You have not yet known adversity and are the spoiled child of an old dotard whose chief weakness consists in indulgent treatment of an only daughter. You live in a world of illusions and false and imaginary values and mistake comfort for happiness. Comforts cease to comfort and delicacies cease to be delicious when the mind is troubled by shades of the past and shadows of the future. Nothing temporal can, at that moment, offer solace. It is, then, that one hungers for the eternal amidst the fleeting, the unchanging amidst the changeful, the permanent amidst the temporary and for the Source and Fount of Everlasting Universal and All—Embracing Peace!"

"Father, you have hitherto been devout, religious and sweet but withal rational, liberal and progressive. But now in the evening of your life, you have turned dogmatic, doctrinare, revivalist and reactionary. That, I am told, has always been your characterisation of a typical Arya Samajist."

"Thanks, child, for the unsolicited testimonial that you have bestowed upon me. But how came you to learn that I had turned an Arya Samajist?"

"Why a note in the current issue of the *Vedic Patrika*, a copy of which has been sent to me by my late class—fellow Lilawati daughter of the President of the Brahmo Samaj, has spread the news far and wide and set educated and advanced Punjab agog with sensation."

At the request of her father, Manorama read aloud the following editorial from the *Vedic Patrika* Lahore dated June 2nd 1920, headed "A Notable Conversion."

"It affords us great pleasure to announce the conversion to the Eternal Vedic Dharma of Rai Bahadur Anand Swarup, the profoundest scholar of Comparature Religion and Philosophy in our Province. The Rai Bahadur is an ascetic and, though a leading light of the Brahmo Samaj, has always been widely respected by all sections of the population for his unsurpassed learning, lofty and irreproachable character and prepossessing and charming manners. His conversion has naturally caused a stir in intellectual circles for he was regarded as one of the greatest authorities on Brahmo Metaphysics. Such Brahmo luminaries as the late lamented Pandit Shiv Nath Shastri and Babu Hem Chandra Sarkar not unoften referred their doubts and difficulties to him. His joining the fold of the Arya Samaj has been rightly regarded an event in the history of Lord Dayanand's Church. What makes this notable conversion exceptionally remarkable and absolutely unique is the singular fact that the Arya Samaj can claim no credit whatsoever for this latest and the most noteworthy accession to its front ranks. The Rai Bahadur made a public pronouncement in the last weekly service meeting of the Arya Samaj Wachhowali. The spacious hall, the galleries and the wide corridors of the Arya Mandir were packed to suffocation and full to overflowing. The vast audience was all attention to the learned speaker and was fully enthusastically and even aggressively responsive.

The speech was an intellectual treat of a very high and exalted order. The venerable Rai Bahadur gradually unfolded the successive gradations by which his mind grasped the central fact in the history of World-Religion that there has been no advance, through the ages, in the sphere of Religion and Philosophy and that, on the contrary, the earliest ideas are the noblest. A careful study of Lord Dayananda's Commentary upon the Vedas planted the seed which grew as he studied archaeology and the antiquities of all races and fully ripened and bore fruit when he read Bury's "*Idea of Progress*" and reflected upon Bury's conclusions in the light of Chapter VII of the Suttyarath Prakash. He was now convinced that the central Truths of Religion were eternal and could not be built up by human reason if they had not been revealed and

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re-revealed through cycles of creation. The Veda embodied those eternal truths which Plato called Ideas and to which Greek, Egyptian, Zorastarian and Hebraic traditions unmistakably referred. Towards the conclusion of the speech the Rai Bahadur, rightly claiming the privilege of a brother and a comrade, uttered some home-truths. He observed rightly that the Arya Samaj had been deflected from the path pursued by Dayananda. Dayanand lived and died for the Veda and drew his inspiration directly from the Holy scriptures His followers cared more for social reform on western lines.

They drew their ideas from western sources and from contaminated nationalism which was a non-descript hotch-potch compounded of diluted materialism, crude Bolshevism and perverted idealism and foisted them upon the Vedas. He deplored the multiplication of institutions which, it seemed to him, existed on their own account and not as subsidiary to the work of Vedic propaganda. We are sure these sage observations will have the desired effect."

When Manorama concluded the reading of the note, she resumed the thread of the conversation.

"How can, Father, a scholar of your repute believe in the revealed character of shepherd songs?"

"My dear! The Vedas are not shepherd songs. They embody the highest, the noblest and the most universal truths."

"We have read is our "Text Book of Indian History" that the Vedic Bards addressed superstitious prayers to the various elemental forces of nature believing them to be deities."

"It is all bosh! What do these so atterers and sciolists know of Vedic exegetics?"

"But, Father, the author of the book is a European and how can a European write what is false?"

"Poor child! Your slave mentality is pitiable. The secret of European domination in our country ought to be sought in the slave-mentality of the Indian people fostered by an outlandish system of education."

"But the Arya Samaj would have us return to primitive barbarism."

"Primitive barbarism is a thousand times preferable to a barbarous, savage, is human and heartless civilization. But the "primitive" Aryan were not barbarians. They had attained to a very high state of civilization—only their civilization was not godless and conscienceless like the civilised and scientific devilry of these days"

"I find nothing about the so-called civilization of the Vedic period in popular books. I am no scholar, and prefer for the present to believe in the dicta of popular treatises. There will be time enough to revise my opinions when what you say passes into popular credology."

"My dear Manorama! The fault is mine. I have let you pass through the process of de-Indianisation and de-Nationalisation for so many years. All your modern accomplishments have been purchased at the cost of your soul and your Indian brain! Ah Manorama! You are a girl of fine impules and a generous heart. But this education has perverted these impulses My darling! If only you could be redeemed, what an asset you would be for the cause of the Arya Samaj"

As the Rai Bahadur uttered these last sentences, Vishnu Dyal entered the room

The carnation hue mounted Manorama's white cheeks. The blush was noticed by her father After formal greetings were ever, Manorama slipped away leaving her father and her suitor all alone in the study.

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DEW-DROPS.

(From the Panjabi of Bhai Vir Singh.)

(By Pandit Brij Lal Shastri m.a.)

DEW-DROPS.

I am all eyes lying on the velvert green ;

in the thirst for thy sight I am all water ;

I am nothing but the thirst for thy sight ;

Climb on high! Come and hug me—I am spread on thy grassy path, my love.

PREPARATION.

Ranjha is there at Takht Hazara falling out with his brother's wives ;

The begging bowl is yet on the wheel of the potter ;

Hir with her conch-shaped neck bent is standing on the other Bank of the Chenab ;

The great river goes and stays nowhere—it leaves no drop of water behind it!

The Unmoving Ranjha.

Our Ranjha never leaves his seat at Takht Hazara ;

We are sitting here at Jhang Sial, feeling the pain of his pull ;

He does not come over here ; nor does he call us to himself ; he sends melodies from his flute ;

He has put the hook in the water. —Is this love or cruelty ?

Sober and Drunk.

The wise have tired out their brains by their hows and whys in vain ;

Why dost thou, O Soul, follow the path trodden upon by myriads before thee ?

Give up this fruitless wandering, and give thyself up to one thing ; Seek for joy in drunkenness ;

Intoxication is better than sobriety, for it keeps one stable.

Evil.

Nature has adorned with her hands the vine creepers with crystal phials of the divine juice ;

Thou hast plucked them, put them in large earthen vessels and let them rot there ;

And therefrom thou thyself drawest the wine of misery!

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THE WORLD OF BOOKS.

English.

Ancient India by Mr. Upendra Nath Ball, M.A., Published by The Kamala Book Depot Ltd. Calcutta and Patna. Price 2-8-0.

The author has written this book with the object of providing a suitable compendium for university students of the researches of occidental scholars and historians.

In his treatment of the Vedic Period the slave mentality of the author is conspicuously in evidence. The writer clings to the exploded view that the distinction between the Aryas and the Dasyus is racial. He does not at all refer to village organisations and repsesentative institutions of which the Vedas speak with such plenitude of detail. Again the scrappy paragraph about the Vedic Religion show that he has not at all kept himself abreast of modern researches. The sections dealing with the Budhistic and the Pauranic periods are well-written and contain accurate and well-digested information.

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CONTEMPORARY THOUGHT REVIEWED

Re-incarnation and some Criticisms.

Mr. C. J. Ryan contributes the first of a series of articles on this subject to the March number of the *Theosophical Path*. At the outset he thus describes the need for the articles he proposes to write :—

> The world would indeed be a shambles, a very hopeless affair, if it were true that man emerges at birth from nothing and goes nowhere at death. But man is immortal in his higher essence; there is a purpose in his existence; and during the present phase of evolution, Rebirth or Reincarnation in material bodies at intervals, with periods of spiritual rest and happiness between earth-lives, is the method of attaining higher conditions and consciousness. It is strange that in spite of the satisfaction that the conception of Reincarnation brings to the thoughtful mind when it is studied, and the general agreement among so many great thinkers that it is eminently logical and consistent with the facts of nature—once you see the necessity of something more than dead matter and blind force—and that it satisfies the heart's desire for justice and mercy in the highest degree, there should be any objectors to such a natural and reasonable belief. The objections against Reincarnation are not very forceful nor numerous; most of them are raised by persons who have given little attention to the subject, or who have heard it represented in extravagant, imperfect, and erroneous ways.
> .....
> .....
> A consideration of some of the criticisms that have been brought will serve the purpose of focusing the points of importance.

Heredity and Environment.

The writer thus deals with the objection that it is environment and heredity that make or unmake man and, therefore, it cannot be proved that the infant brings over nothing from any past incarnation :—

> This statement is founded upon misconceptions of what is meant by Reincarnation. No one suggests that the ordinary personality of the infant lived before, or that its embryonic brain brought over any personal memories from its last incarnation in the way our brain-minds carry our memories onward through the blank and abyss of sleep from one day to another. The well-known essayist, Arnold Bennett, says: "For me, spiritual content springs from no mental or physical facts. It springs from the spiritual fact that there is something higher in man than the mind, and that something can control the mind." That something overshadows our normal waking consciousness. The evidence of the deeper dreaming and of various forms of clairvoyance, of the sudden control in emergencies by a power and a wisdom transcending the ordinary mind, and from other sources, testifies strongly in favor of an inner Ego not entirely immersed in the brain-mind personality. Professor William James, Dr. W. Jay Hudson, Dr. Carl du Prel, and many other psychologists (outside the ranks of the Theosophical Society) have compiled quantities of evidence in support of a far higher consciousness which occasionally dips down, so to speak, into ordinary, waking consciousness and startles the one so favored by its immensity and transcendant richness. Some have thought it the immediate presence of God, and in Christian theology it is sometime called the Guardian Angel, given to us at the moment of birth to take care of our soul. Once we get a

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distinct picture in the mind of the overshadowing higher consciousness, warning and guiding as far as will permit its voice —the conscience—to be heard, it becomes easy to understand that this higher self is the true Individuality which overshadows many past incarnations and to which we must unite to gain full measure of immortality. In view of the fact that the higher self is the source and basis of our sense of existence, while the lower personality is more or less fleeting, it is clear that our chance of immortality is bound up with our ability to unite our personal consciousness with the higher nature. That is the teaching of Theosophy.

The infant at birth has only a few common animal instincts; what else would you expect? That its rudimentary, undeveloped brain would manifest knowledge and ability which it is physically incapable of expressing? Its rudimentary condition is proved by the fact that no one can recollect the experiences of the first year or two of life. Most certainly everything characteristic appears in the mind as the body grows, but that is not an argument against Reincarnation. What cannot be explained on the basis of the one-life theory are the well marked qualities of character and capacity which show forth in the child as it unfolds what is in it. Extreme cases aside, such as infant prodigies in intellect, monsters of vice or brilliant examples of spirituality, springing from average families, sisters with precisely the same hereditary descent are reasonably explained only by the principle of Reincarnation. The reincarnating Ego enters a family in which it will find conditions, both mental and physical, in harmony with the causes it has set in motion in part lives; it is not the slave of the hereditary or of the conditions; it modifies them according to its needs. But this cannot be done all at once, and so it is absurd to criticize the theory of Reincarnation because a new-born infant does not display character of well-marked type, which could not be claimed under any theory.

Justice and Mercy.

Mr. Ryan thus meets the criticism that believers in Reincarnation must yield to despair:—

As the essence of the teaching of Reincarnation is justice, the truest mercy, it is absurd to hear the criticism that says its believers must yield to despair. We do not hear of more desperation in eastern lands where the belief is widely held, than in Europe where ignorance of it generally prevails. Recent accounts of criminal conditions in western lands are not calculated to make the Buddhist or Hindu reincarnationists blush for their opinions. Instead of driving people to crime the idea of Re-incarnation instils the feeling of personal responsibility, both for oneself and for one's share in the progress of the world. If it is true, as the wisest teachers of the ages have declared, that what you sow that will you reap and not something else, your responsibility to yourself for sowing good seeds for your future harvest will surely act as a check upon crime. And if we shall return in some future century to earth-life again, the conditions we shall meet will be just what we have helped to make in the past. The earth is our home, and will be for a long time, and we are creators; we are called upon to bring all the forces of our natures into action to build up an earthly paradise, until the cycle of embodied life for the race is fulfilled. In the Biblical allegory Adam, the human race, was sent to the Garden of Eden, the early Golden Age of the world, to "till and dress it." And his task is still unfinished.

Reincarnation and Christianity.

The following from the article as regards the relation between Reincarnation and Chriastinity will, doubtless, interest our readers:—

It is impossible to touch upon all the objections to Reincarnation in a short article, even briefly, but the charge that it is opposed to the teachings of the Founder of Christianity deserves a little attention.

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The belief in Reincarnation was even more widely spread throughout the world in the time of Christ than it is today, for not only practically entire East accepted it, but also the principal races of Europe—the population of Empire and the Celtic peoples—and probably others Jesus, therefore, must have been well acquainted with it. Why then if it is, as some of the critics declare, a dangerous, degrading, and un-Christian idea, did not Jesus explicity denounce it? Why did he take particular pains to teach it; and why did one of his greatest followers—the author of the *Book of Revelation*,—take it for granted so completely that he quite naturally referred to those persons who had conquered their lower nature as not having to reincarnate any more on earth? Perhaps these points, among others in the Bible are not very familiar to modern churchgoers; it is not likely that they should be since the orthodox churches have abandoned the principle of Reincarnation, the key which unlocks so many of the mysteries of existence, and therefore do not dare to draw attention io the plain and simple meaning of the Reincarnation passages in their 'divinely inspired' volume.

The disciples came to Jesus asking him if the general belief was true that the spirit which last incarnated in the famous prophet Elijah nine hundred years before, had now taken a new incarnation is the personality of John the Baptist. According to Jesus, the report was accurate. In several places in the *Gospel of Matthew* Jesus repeats that John was Elijah, with the greatest emphasis John did not recollect his appearance on the stage of earth in the character of Elijah, but Jesus, a greater teacher and a more advanced initiate, could see his past with certainty. Later on at the moment of the Transfiguration, *Elijah's form was seen*: this, of course, was after John's execution by Herod. Elsewhere in the Gospels Jesus is asked a Reincarnation question by his disciples—when the man born blind was healed—but the greater Teacher puts it off with an incomprehensible metaphysical answer. When the question arose again in regard to Elijah, he definitely approved of the principle.

In the *Revelation of John the Divine* the scribe, in warning and advising the early Christian communities, was inspired to write in the name of the Christos:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of Life, but I will confess his name before my Father.

"Him that overcometh will I made a pillar in the temple of my God, and he shall go on more out. . . . "—*Rev.*, iii 5 12.

How can it be said that the one who has overcome shall go out of the spiritual temple no more, unless those who have not overcome are obliged to go out until they have won their victory; and where should they go except into terrestrial life where the great battle is fought?

The Total Failure of Orthodox Christianity

Rev. Charles E. Raven, B. D. in a sermon preached before the University of Cambridge in February 20, 1921, and reproduced in *The Challenge* utters some home truths. He thus describes the revolt of the younger generation and its causes:—

And yet, unless we wilfully blind ourselves to the signs of the times, that is what we are doing No one can live for many weeks in a place like this without realising that a fresh outpouring of the Spirit has taken place, that at last Christianity has got over the perplexities and adjustments of the past century, and that a new and reasonable faith is stirring in the minds and lives of the younger generation. They have rediscovered for themselves the eternal Jesus, a Jesus whom they can accept without being deaf to the voice of the critics, or blind to the progress of scientific thought, or false to the knowledge of to day. The events of the Mission held here twelve months ago are proof enough; and from my own experience I can testify that the same thing is happening everywhere in the student world. But these young men

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and women are seldom or never returning to the Church: they are deliberately, and in most cases with regret, turning away from a society whose life and doctrine they could not accept at the cost of sacrificing what no one of them dare sacrifice, intellectual honesty. Quite conclusive is the case of the candidates for Holy Orders. In spite of the revival of Christianity in the student world, the Church is getting too few ordinands—and those not the best. Our apologists may try to comfort us by alleging the poverty of the clergy as the reason. That is false. Those who believe it must have a curious idea of vocation and of the heroism of the young. They will not take Orders because they do not feel anxious for official connection with a body whose methods are notoriously inefficient, and because they cannot assent to propositions which are universally regarded even by the clergy as antiquated and untrue. A prayer-book redolent of bygone superstitions, creeds which proclaim with the arrogance of ultimate inerrancy facts in some cases unbelievable and unbelieved sacraments for which claims are made which can only be paralleled in the records of white magic, preaching which dare not speak its mind even if it has a mind to speak, a spirit which is exactly and ruthlessly described in the New Testament denunciations of the Pharisees—that is how the Church strikes the less friendly of them; and with that picture of it, we can hardly wonder that they stand aloof. The picture may be one-sided and overdrawn: I should, of course, not be here if I thought it fair: bnt my business is not so much to comment upon their criticisms as to note them and to ask if they are wholly unjust; to note them and to urge that they are symptomatic of our almost total failure to meet the needs of the time.

Total failure—is it too strong a term? There are, I know, very many of the younger generation who would be no more willing than I to accept the picture that I have just sketched as truly representative of the Church—many who find in her prayers and services and sacraments much that is intensely real and helpful. They rejoice at certain signs of revival in the Report of the Lambeth Conference, they welcome eagerly the pronouncements upon social and international questions which her leaders have issued from time to time. But none the less institutional religion is very evidently on its trial; and even those who feel most keenly the need for a definite Christian society with which to ally themselves, are not convinced that the Church of England or indeed any of the existing denominations can fill for them the place of that society.

The causes of this suspicion are very many. Our attitude towards the war, when our bishops hesitated, giving their blessing to the national cause, and yet forbidding the clergy to take combatant commissions, is one stumbling-block. Our apathy towards industrial evils and our refusal to condemn certain definite and unjustifiable wrongs constitute a more potent reason. But deeper than all of these is, I believe, our failure to present to them the Christ in the form in which they have known Him. For the great characteristic of the religious movement of our time is its return to the historic Jesus. His life, as the perfect translation into terms of human speech of the life of God, enthralls and inspires them. To Him they are ready and eager to give the wealth of their devotion, the homage of their loyalty. And when they come to seek Him in the Churches they find not Himself but a caricature. Hymns and stained-glass yes and catechism and sacrament, where in these is Jesus, as the Gospels describe Him, as we are learning to know Him? In the Catechism He hardly appears at all: in the hymns and prayers. He is either the gentle shepherd or the King of kings, never the Son of Man: in the Eucharist He is the Christ of the Mass: "they have taken away my Lord, and I know not where they have laid Him"—that is the complaint of masses of modern disciples, when they find instead of the Master the grave-clothes in which the piety of centuries has swathed and concealed Him.

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Conventionalised even when not demonstrably falsified, tricked out with the symbols of human sentimentality or the ornaments of human pomp, the heroic suffering Manhood of Jesus has disappeared and left these relics in His place. We have failed to give them the one needful thing: their very devotion is driving them elsewhere.

THE FAILURE OF THE CHURCH.

If any of you doubt the reality of this failure or believe that the old paths may still be followed without disaster, let us consider for a moment the two aspects of the life of a religious organism its doctrine and its organisation. The present doctrinal position of the Church of England seems to be this. A long line of lonely scholars has for many years stood for liberty, for the right of Churchmen to reinterprete their belief in terms of the thought of their own time Until very recently such men were subjected to persecution, as they still are to abuse and slander. They have had to stand generally alone, conscious that their work was losing by being repudiated by the mass of their contemporaries, conscious that they were being cut off from the main current of Christian devotion, the main store-house of Christian experience. And now at last these pioneers have had their reward, a reward which few of them have lived to see. The younger generation has hailed them; its prophets are their spiritual sons; a mighty army follows where they have blazed the path. But the Church, the Church for whom they laboured and suffered, the Church whose treasures of devotional life they could but venerate and envy, is as yet unmoved.

Of her two great parties, one is now with the utmost caution and after years of uncertainty beginning to cut itself free: the Evangelicals appear to have at last repudiated their bondage to the litteral interpretation of the Scriptures, and to be almost ready to restate their principles in terms of to-day. The other has openly declared war against all change except in a backwards direction. The Anglo-Catholics stand committed by their latest pronouncements to the unquestioning acceptance of all that the Undivided Church has taught, and by that standard propose to test and to measure the reliablity of more recent knowledge. And at present even this much concession to the needs of to-day is refused us. The Report of their Congress last June is a declaration of their theological bankruptcy. We search their writings to find the bread of life, for which the world is hungering. And we find, alas that it should be so, only the stones of ancient formularies, the scorpions of ancient superstitions. Take two instances Nothing is more obviously vital than the restatement of the doctrine of the Incarnation. *Biology and psychology have profoundly modified the whole content of the words God and man; critical science has recovered for us a fresh portrait of Jesus: and yet the heirs of Catholicism have hitherto only given us treatises based upon the historical accuracy of the Fourth Gospel and couched in terms of the question-begging formula of Chalcedon.* Or in another department, consider the Anglo-Catholic attitude towards the Ministry of Women A new chapter in the history of the sexes has obviously been begun: a fresh and for the first time in history, a Christian status has been given to womanhood: and yet the champions of tradition refuse to move beyond the decisions of the first seven Councils, or to meet a desperately critical situation with any weapons save those of a sex-morbid monasticism: "for us the question is decided" that is the spirit in which they sweep away the labours of a thousand years; that is the spirit which they invite the youth of the twentieth century to share."

"And if that is the position in regard to doctrine, the state of our organisation is not less parlous. Christians are visibly confronted with an immediate alternative—the alternative crudely but not untruthfully presented as "Christ ar Chaos," They see everywhere a vast yearning for a better order, a growing conviction that in the service of the worldwide Kingdom of God is alone to be found both the ideal and the inspiration which will nerve them to face

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the future. Everywhere there are signs that the opportunity is of unparalleled grandeur. Men and women of all denominations are sharing in that hope, yielding themselves to the cause and in so doing are finding a union and a fellowship such as they have never previously experienced. The old divisions, the old quarrels, none of them less than a century distinct from our time, have shrunk into the meanest insignificance in face of that great call for united action: their perpetuation has become a veritabe sin against the light, a deliberate act of apostasy and of betrayal. And yet when these new crusaders, pledged to a holier war than any past crusade, demand that they shall share together the bread and wine which their Master chose as the appointed sacrament of brotherhood, their request is rejected with calumly, as an act of rebellion.

In the sacred name of traditon and for fear their acts should compromise the legal status of their denomination—a status already precarious enough—they are forbidden to go forward: they are asked to deny their experience, to consent to what they know to be sin. Little wonder if they turn from the Churches in disgust.

THE CRISIS.

I have tried to sketch the position as faithfully and as frankly as I can. The times seem to me far too critical, the issues far too grve for soft speech, or compromising half-truth. We stand, I believe, at a point where movement is essential. We must either go forward speedily and fearlessly: or as a Church we perish. There was a moment in the history of the Roformation when it might have been possible, or so it seemed, for the Church in England and with it perhaps the whole of Western Christendom to have reformed itself from within, to have absorbed the new knowledge and readjusted the old traditions without a breach of historic continuity. So at least Erasmus and More and Colet dreamed. It is possible for us also to reform ourselves: God's grace may yet restore to the old wineskins their pliancy and make them fit to contain His new wine.

But the season for such a peaceful change is passing fast. Many of us will wait and work and watch in the hope that the change may yet come in time. Only our hope grows fainter. Only there may come a moment—and sometimes it seems at hand—when we can wait no longer, when action at whatevr cost will have to be taken, when to be still would be to sin not against man but against God. And if that call comes, that call which no man dare disobey, thousands will rise to answer it.

EDITORIAL REFLECTIONS.

A MEDIEVAL HINDU PHILOSOPHER ON THE RIGHTS OF SUDRA.

Bhagwan Dayananda has persistently preached the view that all classes of people, who adopt the rule of righteousness as laid down in the Vedas and lead a life of purity, are entitled to the benefits of spiritual communion and even salvation no matter what their parentage. As research in Sanskrit Literature marches forward, it is becoming clearer day by day that during all periods of Indian History—even in the dark middle ages—scholars and philosophers have

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risen and raised their voice against the unshastric tyrannical domination of the so-called upper classes over the proletariat—they failed to effect a revolution because they had not Lord Dayananda's *Tapasya* and *Yogabal* though they had the intellectual clarity of vision to perceive the Truth and the courage to proclaim it. Mr. R. Sharma Sastry BA, MRAS, the learned translator of Kautalya's Artha Shastra, writing in the latest issue of *The Quarterly Journal of the Mythic Society* brings to light the liberal views of Raghunatha Varman. He thus introduces the subject.

Nature has endowed man with enormous spiritual, intellectual and physical powers and to exercise those powers at his will. But with the growth of society and civilization there came as a social necessity three despots to restrain the exercise of free will. They are Religion, Society in the form of race, nation, class or caste, and Government. Under religious despotism certain classes of men are forbidden to read and discuss the religious literature of certain other classes. Under social tyranny certain classes of men have been condemned as unsociable. Political despotism frequently prohibits certain acts as offences. These restrictions to individual liberty are common to all nations. India is no exception to them. Whatever might be the past history of India during the Vedic peiod, she came under the tyranny of all the three kinds of despotisms in the medieval times. During the Vedic period there seem to have been no inequalities of caste distinctions. The Vedas and the Vedic sacrifices seem to have formed national religion common to all classes or castes of people. Even the Sudra seems to have read the Vedas and performed the Vedic sacrifices: for Apastamba (I. 19,9) prescribes 'Adhva,' 'come, O! wife,' as the imperative to be used by a Sudra sacrificer in calling his wife to present herself at the full or new moon sacrifice under performance. The Varaha Srauta which is later than Patanjali (1st Century B. C.) whose name it mentions says (II-4) that 'dasi pinashti, " a slave woman powders the rice, to be used in the sacrifice. But with the advent of rigid caste system in the first few centuries of A.D, the Brahmans seem to have shut out the Sudras from the Vedic literature and the Vedic sacrifices and concealed from them the various philosophies, such as the Sunkhya, Advaita, Dvaita, Nyaya, Vaishasika, all based more or less on the Upanishads. Yet even in these dark ages a few learend and liberal stars seem to have been impartially shedding their light over all. Among these Rayakula Raghuttamsa or Raghunatha Varman is one. He seems to have been a learend scholar well versed in Purvemimamsa, Advaita and Nvaya. Among his works, one. 'Laukika-nyayasangraha, or 'Abridged account of current logical principles' has been published in the Benres Chaukamba Series. There is another larger work of his styled the Laukika Nyayaratnakara, or the ocean of current logical principle. In the introduction to his former work he says that it is an abridgement of the latter. He seems to have lived in Benares. It is not however known when he flourished and where he was born. It is probable that he is not far later then Appayya Dikshita who lived in 1530-1527 A. D.

Here is a specimen of the quaint, characteristically scholastic but nevertheless incisive logic by means of which Raghunath establishes the right of women and Sudras to *Brahm Jnan.*

"If as stated, the acquisition of knowledge requires no scriptural command or permission, then as the Sudra is also desirous of acquiring knowledge, is he also entitled to undertake activities necessary for the acquisition of knowledge? Yes, why not! He has a right to it. Well! after discussing the question whether a Sudra is entitled to hear of the Vedantic

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texts necessary for the acquisition of the Saguna-Brahma knowledge treated of in the Upanishads it is decided in what is called he Apa-Sudra-discourse in the Badarayana sutras that the Sudras have no right to Brahma-knowledge. For denying this right to them, the commentaries on the Badarayana sutras are pointed out as an authority. It is stated there that as he cannot read the Vedas, he has no right to Brahma-knowledge. Also as he has no right to read and learn the Vedas, it follows that he has no right to the performance of worship of Saguna Brahma. It follows equally therefore that he has no right to entertain a desire for the acquisition of Brahma-knowledge. Nor can it be said that though he has no right to perform the Vedic rights, he has yet the right to undertake such activities as are necessary for the acquisition of Brahma-knowlege; for the Smriti says that 'no knowledge should be imparted to the Sudra.' Hence it follows that as he has no right to knowledge in general, he is not at all entitled to desire and take steps to acquire Brahma-knowledge.

Not so :—Though the Sudra has no right to learn the Vedas and to perform the Agnihotra and other sacrificial acts, there is an express statement entitling all the castes inclusive of the Sudra to the acquisition of that knowledge which is necessary to remove the sin that stands in the way of knowledge and which enables him to have a faith in the lord of the Universe. He is also entitled to perform what are called pakayjnas. The express statement (Bhagavadgita IX. 32) is as follows :—

'O son of Prith, those people of even sinful or low birthe, as well as woman, Vaisyas, or Sudras, shall reach the supreme state through obtaining shelter in me'.

This verse holds out emancipation through knowledge to all persons born of intermixture of castes such as those from the Suta down to the Chandalas as well as to women who have placed their heart in the Lord of the Universe. It cannot be said that the epithet 'of sinful or low birth, is applicable to those persons that are mentioned in the second half of the Verse; for Vaisyas cannot be said to be of sinful or low birth, in as much as they are entitled to study the Vedas and acquire the knowledge of Saguna as well as Nirguna Brahma. Nor is that epithet applicable to women and Sudras for the following reason :—

Now what is the meaning of sinful or low birth. If it means those whose past sinful deeds are the cause of their presnt birth, then there crop up two alternatives: what are these sinful deeds?

Are they those that obstruct knowledge or those that are the cause of misery alone (dukha)? If it is taken in the first sense, then it may be applied even to the Dvijas (Brahman, Kshatriya and Vaisya), for it cannot be said that they have no sin obstructive to knowledge; otherwise they might all be born as wise men.

If it be taken in the second sense, *i. e.*, such sin as is the cause of misery alone, then those to whom such epithet is applied would be only those who are always miserable with no trace of happiness for there would be no merit to bring them happiness.

If that word (papayoni) be taken in the third sense, *i. e.*, those whose birth is miserable, then that epithet can be applied to Dvijas also, for it cannot be said that their birth has no misery at all. If it be taken in the first sense, *i. e*, those whose birth is caused by sin obstructive to knowledge, then they can have no shelter in the Lord of the Universe, because the Sruti says that merit can be acquired only by meritorious deeds; also because the Mahabharata says that faith in God will come to man only when he is rid of sins which cause him to revolve in millions of births of manifold forms, and also because there is the Purna saying that faith in Krishna originates in men only after their passing through a million of births and after their getting rid of sins by means of meditation and concentration of mind. Hence it follows that faith originates in men only when they get rid of those sins which are obstructive to true knwledge. Hence the first meaning does not hold good.

Nor can the word *papa*, sin, be taken to mean only such sin as causes low birth, for that meaning is involved in the inconsistency of interdependence, as sin is the

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cause of low birth and low birth is the cause of sin. Nor can lowness in birth be defined; for it is not even now clearly understood. Accordinly there is a story in the Vihnupurana illustrating the difficulty of defining low birth. The story is as follows:—

There was a discussion among some sages as to in what times the least meritorious deed is productive of the greatest merit and with what deeds man will be happy. In view of clearing off the doubt, the sages went to Vyasa. Seeing him bathing in the Ganges, waited for him on the bank. Having risen after plunging himself in the water once, he said "Kali is good and good is Kali." After plunging a second time, he said "good! good! O Sudra thou art happy" (dhanya). After plunging a third time, "Happy are the women, they are happy, who else is happier than they?" Then he came out. After being salnted by the sages, he asked them why they came there. They said that they came to have their doubts cleared off by him. Then saying" Let our doubt be aside," they said that they wanted to know what made him say about the goodness of Kali, Sudra and women. Then with a smile implying that the sages could not understand that his statement about Kali, Sudras, and Womeu was in reply to their own doubt, he said, as follows:—

"What in the Krita age was acquired in the course of ten years and in the Treta age in the course of a year, and in the Dvapara in the course of a month is acquired in the Kali age in the course of a day and night, whether it be the result of penance, or celebacy, or of sinful deeds. Hence I say that Kali is good. This is the meaning of my first statement. As to the second, it is this:—The Dvijas attain the heavens by means of severe penance. But the Sudra has only to serve the Dvijas and to perform the Pakayajnas, whereby he nttains heaven. Hence he is happy or happier than the twiceborn. Nor have the Sudras those deitic rules which are enjoined upon the twice-born. Hence I said that the lot of the Sudra was happy. This is the explanation of my words commending the Sudras. Then as regards woman, O sages, you must know that whoever among women attends to the needs of her husband in her acts, thoughts or words will attain the same world that her husband attains and that, too, with far less difficulty. This is the explanation of my approbation of women's lot." Then the sages were perfectly satisfied and returned to their own places.

Thus from this story it is clear that it is not proper to speak of women and Sudras as persons of sinful or low birth. If even in spite of the Vishnupurna statement, women and Sudras are regarded as persons of sinful birth, then the inconsistency of sin being the cause of low birth and low birth being the cause of sin cannot be avoided. Unless it is avoided, no consistent meaning can possibly be made. The mention of women, Vaisyas and Sudras in the lowest social scale in the Bhagavadgita verse quoted above is merely to encourage by flattering words the Brahmans, Kshatriyas and Arjuna among them. Hence it follows that the words 'Brahmana, in the Upanishad statement that 'Brahmans desire to know Brahma through the Vedas, sacrifices, gifts, and indestructible penance, must be interpreted to mean not merely the three upper classes, the Brahmans, the Kshatriyas, and the Vaisyas, but also people of all castes inclusive of the Sudra. It cannot be urged that the story of the Vishnupurana merely points out the duties which lead women and Sudras to emancipation, but does not at all entitle them to Brahma-knowledge; for in accordance with the Mimamsa principle of 'Combination and Separation, those very duties, when observed by women and Sudras with no desire for their results and with the sole aim of pleasing the Lord of the Universe, will entitle them to attain Brahma-knowledge.

The great philosopher utilises even the mysterious working of the Karmic Law to consoldiate his position. Says he:—

After all, the direction in which past Karma acts is a mystery. Some persons of low castes may in virtue of their good

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deeds in their previous birth acquire Brahma-knowledge in the face of obstacles to it. Accordingly a story is told in the Markandy-apurana of the sons of a sage who, though born as birds on account of their misdeeds, showed signs of Brahma-kuowledge. The Bhagavadgita (IX. 30-31) also says :—

"Also, however wicked a man might be if he worships me worshipping none else he must ever be deemed righteous, for he is rightly resolved. Soon he becomes dutiful and attains to eternal peace, O son of Kunti ; be thou assured that my devotee is never destroyed."

Likewise in the Brihad Vasishtha Samhita:—

"Having got rid of all sins and being possessed of all merits he who recites the name of Vishnu will be born as the wisest."

Similarly in Harivamsa :—

"Whoever recites the name of Vishnu after rising from his bed will have all of his sins burnt at once."

In the same way in the Bhavishyot-tara :—

"Whoever recites the words, Rama, Rama, will be free from all sins, whether physical, mental or verbal."

Likewise in the Markandeyapurana :—

"Whoever recites thrice a day the names of Siva, such as Mahadeva, Mahesa, Sankara, Vrishabhadvaja, Suli, Kamantaka, Hara, Srikantha, Isvara, Ambikanatha, Rudra, and Siva will be free from sins and attain to the world of Siva, be he a cow-killer, or an ungrateful wretch, or a destroyer of an embryo, or a hero, or a, woman, a child, or a drunkard, or one who has married a low-caste woman."

In all these places as in other places where earnest worship of God is declared to bring forth immediate emancipation to the devotee, the explanation is that the devotee will attain Brahma-knowledge either in the same birth or in a next birth and thereby attain emancipation ; for blind faith without correct understanding of Brahma will not lead to emancipation.

Blind faith is thus referred to in the following passages:—

"Whoever worships Siva who is Rudra and the consort of Uma, will after enjoying happiness in this world get into the highest abode ; for God Siva will release him from all sins." (Saturudriya in the Maha-bhaarata).

"Having meditated upon the consort of Uma, the Lord of the Universe, the God of three eyes, of black-neck and the eternal Calm) the devotee will reach the Universal witness wo is beyond all darkness." (Kaivalyopanishad.)

The same course holds good with ascetics who have renounced the world. They too will acquire power and control over their mind only after they go through all successive stages of Sagunopasana or worship of God in the concrete form with Vedic rites. The same is the explana-tion of the emancipation that is said to result from a bath in the Ganges. Mere bath in the water of the Ganges will not bring salvation, but will only lead to the acquisition of Brahma-knowledge which is the direct or immediate cause of emancipation.

Bhattanavarasaundaraya holds the same view in his Sachchudracharasmrite. He says that knowledge is not a monopoly of the Brhmans and that in the Upanishad passage where Brahmans are said to acquire Brhma-knowledge through the Vedas or through sacrifices, or through gifts or through indestructible penance, the word Brahman does not mean merely a Brahman but people of all castes. (P. 24 Manuscript. Oriental Library).

In page 25 of his Sachchhudra-chrasmriti he says that a good Sudra is equal to a Vaisa and that those who are not given to drink and adhere to their family customs are to be regarded as good Sudras and that in the fifth or seventh generation, the Sudras may attain higher caste provided they do not swerve from righteous path for five or seven generations continuously. On page 16 of the same work he goes a step further and says that if a Sudra is initiated in the Saiva religion and observes the Saiva religion to the very letter, he will be worthy of social intercourse with the higher castes. The verse runs as follows :—

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Dikshitasya cha dhirasya Sivabhakti parasyacha

Tasmai deyam tato grayam trishu varneshvayam vidhih: If he is initiated in the Saiva religion and if boldly following the worship of Siva, the people of other castes may give him and take from him (everything with no exception): this is the rule for the three castes

THE UNITY OF ASIATIC CULTURE.

Mr. James Cousin, the well-known poet, writes in the *Asian Review* on *The Cultural Unity of Asia.* In the last paragraph of his beautiful article, he thus pithily sums up the supreme message of Asia and the supreme need of Europe!

What Europe needs for her salvation, and what Asia needs for her restoration to the place of spiritual originator, is a return to the universals that are wrapped up in the four great religions that Asia gave to the world. The true Spirit of Asia speaks in the Upanishad which says, "Whoever beholds all living creatures as in Him, and Him—the Universal spirit—as in all, henceforth regards no creature with contempt." The Lord Buddha said, "Be like unto brothers, one in love, one in holiness, and one in zeal for the truth." The Christ said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." Prophet Mohammad said, "Fear God with all your might, and hear and obey; and expend in alms for your soul's weal, for who so is saved from his own greed shall prosper" These are not four separate and mutually exclusive truths, but one truth in its two aspects of principle and practice —the truth that there is one Divine Power energising the multitudinous activities of the universe, and arising out of that truth an attitude of kinship to all creatures irrespective of distinction. This truth is taught in the Asian religions. It is expressed in the culture of Asia, and out of that truth alone and its practice in every detail of life willl come the "healing of the nations."

The Veda is the fount of the culture of Asia If the message of Asia has to be delivered to the Occident, it is for the custodians of the Vedas to lead the campaign. The sole hope of the redemption of the West from the slough of despondency and suicidal materialism lies in the readiness and competence of the Arya Samaj to free itself from its sectarian and nationalistic morrings and to realise its world-mission. Let responsible leaders realise that Dayanada lived and died for Humanity and not merely for people who call themselves Hindus.

THE MAHATMA'S "PIGMY."

It seems that Mahatma Gandhi has somewhere called Raja Ram Mohan Roy a pigmy. This has aroused indignation in Brahmo quarters. The characterisation of the Raja as a pigmy is both wrong and right. Intellectually—we mean in the matter of the range, width and depth of *knowledge*—he was a giant and not a pigmy. Though a man of the profoundest learning—which is second hand wisdom—he was not a man of vision—he lacked wisdom which is first hand knowledge. He had the ponderous learning of a scholar and the love of ease and comfort of an aristocrat but not the unerring vision of a prophet or a man of lofty soul-force. In that respect he was certainly a pigmy. With all his erudition and Sanskrit scholarship, he could not see that India had a cultural soul to preserve and a message of hope to deliver to humanity. He actually pictured to himself, with anticipatory delight, an India divorced from Eastern Culture, de-Indianised self-governing but without a national self to conserve and to be governed by a replica of the

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West. That he was a man absolutely lacking in vision is proved by the fact that India is pursuing a path which carries her not towards but away from the destiny he sketched out for her. Says he in *Remarks on Settlement in India by Europeans*—a document submitted to Parliament in which he supports the plea for the removal of the restrictions imposed on the purchase of lands by Europeans :—

Some apprehend as the fourth possible danger, that if the population of India were raised to wealth, intelligence, and public spirit by the accession and by the example of numerous respectable European settlers, the mixed community so formed would revolt (as the United States of America formerly did) against the power of Great Britain, and would ultimately establish independence. In reference to this, however, it must be observed that the Americans were driven to rebellion by misgovernment, otherwise they would not have revolted and separated themselves from England. Canada is a standing proof that an anxiety to effect a separation from the Mother Country is not the natural wish of a people, even tolerably well ruled. The mixed community of India in like manner, so long as they are treated liberally and governed in an enlightend manner, will feel no disposition to cut off its connection with England, which may be preserved with so much mutual benefit to both countries. Yet as before observed, if events should occur to effect a separation (which may arise from many accidental causes, about which it is vain to speculate or make predictions), still a friendly and highly advantageous commercial intercourse may be kept up between *two free and Christian countries, united as they will then be by resemblance of language, religion, and manners.*

The italicised words hardly require any comment and fully justify the Mahatma's characterisation of the Rajah as a "pigmy."

BRITAIN AND AMERICA.

The following that we take from the *Asian Review* speaks for itself :—

One of the first things the United States did in entering the Philipines was to throw out opium. At that time the drug habit was wide-spread, with serious effects everywhere. America banished the traffic, root and branch.

Has Great Britain banished opium from India? On the contrary, against the earnest and constant protest of the Indian people she has made India the leading opium producing country of the world, not only encouraging its sale there and deriving a great revenue therefrom, but shipping it in quantities to all parts of the Orient, and insisting on its sale wherever she holds political saway

MALEGAON AND GIRIDH.

Reports of the brutal and cowardly violence resulting in deplorable loss of life committed by the mob at Malegaon and of the disgraceful hooliganism at Giridh have filled all genuine non-co-operators with burning indignation and humiliation If there is anything which can eusure the failure of N. C. O. and strengthen the hands of apostles of reaction and repression and their insidious allies the moderates, it is violence. Non-co-operation courts disaster as soon as it ceases to be non-violent. Violent non-co-operation is not non-co-operation, it is war, it is not soul force but brute force and wisdom and expediency alike condemn war and brute force as means of securing the liberation of India as impracticable, idiotic and criminal. Mahatma Gandhi, the leader of the Indian people, has not let the grass grow under his feet and has disowned the perpetrators of the "cowardly" murders as "real co-operators with the Government" and has in the following words tried to

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impress upon the country the supreme necessity of non-violence.

We must ceaselessly preach against violence alike in public and in private. We must not show any sympathy to the evil-doers. We must advise the men who have taken part in the murders to surrender themselves if they are at all repentant. The workers must be doubly careful in their talks. They must cease to talk of the evil of the Government and the officials, whether European or Indian. Bluster must give place to the work of building up put before the nation by the Congress. We must be patient if there is no response to the demand for men, money, and munitions. All police orders must be strictly obeyed. There should be no processions or *hartals* when known workers are prosecuted or imprisoned. If we welcome imprisonments of innocent men, as we must, we ought to cultivate innocence and congratulate ourselves when we are punished for holding opinions or for doing things that we consider it our duty to do, *i. e.*, for spinning, or collecting funds, or getting names for the Congress register. There should be no civil disobedience. We have undertaken to stand the gravest provocation and remain non-violent. Let us be careful lest the hour of our triumph be, by our folly, the hour of our defeat and humiliation. . . . . It may be recognised that as a movement relying ostensibly upon soul force the only test of its value must be in the absolute sincerity of its upholders. Once let that sincerity fall under justifiable suspicion and those forces are let in which must inevitably end in its moral ruin.

No amount of provocation offered by the bureaucracy can extenuate the criminality and traitrousness of the conduct of those who, at this supreme crisis in the history of their country, lose self-control and thus embroil the motherland and blast the prospects of freedom the early attainment of which can, now, be averted only by violence. Non-violent non-co-operation acts infallibly and with unerring effect. It has never failed. It succeeded in South Africa, at Champasan and in Kaira. It has succeeded at Mulshi peth and brought both the Tata Company and the Government to their knees. At Chittagong non-violent non-co-operation has proved a veritable *Kamadhenu*. Sj. J. M. Sen Gupta and others demonstrated by their cool courage, unflinching determination, dignity and self-restraint that soul-force and resoluteness of purpose can disarm even autocratic unreasonableness and insolence and that moral earnestness bears down all before it. A correspondent of the *Servant* gives the following description of what occurred at the place when a *hartal* was declared as a protest against illegal restraint:—

The Indian crew of the S. S. *Lanka* bound for Burma had already left the ship wholesale. The mails could not be carried. There was nobody to load or unload, —no coolie, cranesman at the Jetty. The ships were closed, all traffic and transport ceased and domestic servants of the Europeans struck. European and Indian firms suspended work. The Courts could not sit, the local bar went on strike. The Municipal water-works stopped. There was nobody to work on the steamers and sailing vessels to Cox's Bazar and Burma. The Jetty and the Port, the Railway workshop at Pahartali, he Railway Office and running staff (Indian section) struck and there was *hartal* on the A. B. Ry. from Chittagong to Tinsukia and all trains stopped running. Volunteers, Hindu and Mussalman, of the District Congress Committee drew water in buckets for the patients of the General Hospital from Lalbighi and set an example of national service. A procession of 20,000 persons was formed this morning headed by Swami Biswananda, Sj. Nripendra Banerjee, Sj. Mohim Chandra Das, Sj. Ramesh Rakshit and others and paraded the town. The result on the

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authorities and the Europeans generally was striking. The order under Section 144 had been followed by summonses on the leaders under Secs. 143 and 188. None obeyed these illegal notices and very soon after within five minutes of the serving of these notices, at about 11 a. m. the Government Pleader, the Public Prosecutor and a Deputy Collector waited on the President of the District Congress Committee and other leaders with a letter of courteous request for a Conference from the Collector and assured them that it had been decided to have all these illegal order quashed; Mr. Martin, Manager of Messrs. Bulloch Brothers, who really was the author of all these troubles, at once sought an interview in the local municipal office and accepted of all the demands of the B. O. C. employees' Union. The agent of the railway, the heads of all European firms, the heads of the Port and the Jetty, all agreed that this general strike of their employees would not be penalised in any way whatsoever. At 3. p. m. the Collector withdrew all illegal orders and complimented the President of the Congress Committee on the perfect non-violence with which the Labour movement was conducted for 15 days and the striking success of tht general strike. There was a rush of 15,000 man to the Court buildings when the Collector was conferring with the Congress Committee. This was followed by scenes of wild rejoicing, street songs and processions; and a meeting of 15,000 men in the Gandhi Maidan. The cause of Swaraj and Labour has been absolutely victorious at Chittagong this day. The strike has been called off by the leaders this evening.

This reads more like a romance in the fairy land than the vivid discription of an actual event in contemporary history. We fully associate ourselves with the following observations of our contemporary :—

The whole of India emerges purged and purified by what Chittagong has done. Whatever minor indiscretions may have been committed by the masses here and there have been burnt up in the blaze of glory in which this meet nurse of Bengal's poetic child stands to-day. Hushed be the voice of malice and megalomania which discovers in such magnificent possibillties only the germs of anarchy and chaos. Every great movement brings its own men and Sen Gupta, Nripendra Nath and their combrades are those blessed souls to whom it gives to glorify the destiny of man.

THE VICEROY ON THE SITUATION.

His Excellency Lord Reading has after all broken his self-imposed silence and made a few observations on the situation in India in reply to the municipal address at Simla.

Lord Reading has the gift of gracious speech. He seems to possess the knack of saying just what he wants to say in language free from the slightest trace of swagger or bluster. He can be explicit without being offensive or ungentlemanly Like all strong men he does not boast. Boastfulness is the foible of men who are weaklings and have no firm resolves of their own. They make up for lack of firmness by tall talk and impotent threats. Such was Lord Chelmsford. Lord Reading is, in this respect, the just opposite of his undistinguished predecessor. The following lines furnish a model of tactful utterance, dignified and restrained but frank avowal of policy, fair statement of diverse points of view and generous appreciation and just presentment of the critic's position.

"Your expression of confidence leads me to make some observations on the situation which confronts Government at this moment and merits the consideration of all who are intersted in the welfare of India. I cannot on this occasion discuss this situation, but it is well that I should

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place some views briefly before you. I need not assure you that I assumed my office actuated by the most earnest desire that I might be privileged to contribute to the happy and peaceful development of that high destiny which awaits India if she chooses to avail herself of it as a partner in the British Empire. The road is mapped out for her. An auspicious start has been made and it rests with her people to complete the journey with the King-Emperor's message as their guiding star. Nevertheless *I must admit that there is discontent among some sections of the community* which gives cause for serious thought and some anxiety to all who desire to live in peace and tranquility It cannot be denied that *there is in some quarters a disregard and even a defiance of authority* which *in some instances* resulted in violent outbursts and loss of life. The primary function of Government is to promote the welfare and happiness of the people and as a necessary consequence to protect them against external aggression and to maintain the law and preserve internal order. The peace of the community must not be disturbed by violence. It cannot be doubted from the quite recent events that there is *some* tendency to advocate recourse to violence. I desire to speak with restraint and moderation of speeches of this character inasmuch as it is not for me to pronounce upon their true meaning or effect. These must be dealt with by the courts of justice in the administration of the ordinary criminal law but it must be plain that no Government, conscious of its duties and responsibilities can permit incitement to violence which usually has the worst effect on those who are least able to form a reasoned judgmeut and who, alas, too often fall victims to easily excited passions. *Throughout his speeches Mr. Gandhi has consistently denounced violence and has urged his followers to abstain from it. It is to be regretted that in some instancees this advice has been disregarded. It is to be hoped that such difference of opinion or policy as may exist between fellow citizens of India may be brought to a solution by the light of reason and mutual sympathy and understanding. I* have attempted in these very few observations to give expression to the thoughts that have troubled my mind. I trust that they will not be misinterpreted. They are intended to deal with only one phase of the present situation, that is direct incitement to violence. They need not alarm but should comfort every cittzen who does not desire violence. It is impossible for me to discuss to-day the many other questions that arise. I will only say that the information which reaches me leads me to hope that the proposals now made for alteration of the Turkish Treaty will satisfy the Indian Moslems that their religious sentiments have been respected and that their claims to help to determine the peace with Turkey have been abundantly recognised.

If all gubernatorial utterances in India followed this model and shook themselves free from the trammels of O'Dwyerian heritage, the air would be cleared and a judicious settlement of issues rendered possible. So far as can be gleaned from these few sentences, Lord Reading will not countenance extra judicial and executive action in dealing with the non-co-operation movement, will not interfere with prosecutions under the ordinary law and will be willing to arrange a conference for the discussion of rival and contending standpoints in the hope of arriving at a solution. We would respectfully point out to His Excellency that violent language, which we unite with him in deploring, is but the symptom of a deep-seated disease in the body politic and it is by no means certain that rigid enforcement of penalties attached to sedition will eradicate even the symptoms. As regards the disease, it can only be aggravated by the pursuit of this policy. Let His Excellency discover the root

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causes. Let him find out the grievances of the people and if he desires a first hand knowledge thereof, let no false notions of prestige prevent him from seeking an interview with the one man who embodies the spirit of India's cultural self-assertion and whose heart mirrors forth her noblest aspirations. We mean Mahatma Gandhi. He can get no assistance from the moderates. The old moderate party is dead. The present moderate party is merged in the bureaucracy. The moderates have the fanatical zeal of new converts for the bureaucratic brand of law and order. They have cut themselves off from the bulk of their countrymen and have decided to share with the bureaucrats the burden of ruling their countrymen. Their ambition it was to convert the white bureaucracy into a white-drown one and in this they think they are succeeding. They regard all Indians, with the exception of themselves, as utterly unfit to take charge of their own affairs. Moreover, now that they are in office, their only hope of continuance in office depends upon a cleavage between the Government and their countrymen. They are sure that if there are fresh elections, they will be nowhere and many of them stand to lose their positions and the fat salaries attached to them.

THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M.A., L.L.B.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE GURUKULA ANNIVERSARY

(*continued.*)

In this issue we give a summary of the important lectures delivered on March 21.

PANDIT TARNA CHARAN CHAKARVARTI'S LECTURE.

The system is a very old one. It can be divided into two parts—the Sushrrit or Surgery and Chark (medicine). The Allopathic system of (medicine) has borrowed largely from our system. The reasons why the Ayurvedic system is depreciated now-a-days are not far to seek: The Western Education tries to bring into discredit all that belongs to the East. People have become cese loving and hence prefer

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the ready bottled Allopathic Medicines to Ayurvedic one which they have to prepare themselves. The vaidyas love simplicity and avoid imposing exteriors and elaborate paraphernalia, hence a vaidya fails to inspire the morbid minds of the people with respect and confidence. Besides, Ayurveda in its present condition, is labouring under certain genuine drawbacks: Quacks and ignoramuses set up as physicians and professors of the science. The best minds do not devote themselves to its study and among really competent teachers, there prevails the pernicious sentiment that knowledge ought not to be imparted.

Incompetent vaidyas are bringing the science into disrepute by adopting enotic medicines like quinine. Ayureedic medicines are far more efficacious than Allopathic drugs, as was proved by the miraculous success with which the Vaidyas handled Influenza cases, while doctors were in a fix. It is essential to the study of Ayurveda that a man should be inquisitive, free from credulity and blind faith and a thorough master of Sanskrit.

PANDIT DHARMENDRA NATH'S LECTURE.

After this Sanatak Dharmenda rose to address the audience. The following is the sum and substance of his speech: The gulf between religion and politics has been bridged over. Mahatama Gandhi inculcates Brahmacharya, the popularisation of Hindi and the assimilation of the so called untouchable classess. But the Arya Samaj has been working strennously for these ends ever since it came into being.

Sanskrit literature is a thing of unique excellence and has elicited the admiration of Western schoiars also. Sanskrit words, unlike the words of other languages, are not arbitrary symbols for objects of thought. They, being derived from roots, are significant in themselves. Single words often embody scientific theories that are held to be the achievements of European Scholarship. For instance, the Western physicians have, as the result of elaborate study, arrived at the conclusion that disease is caused by the entrance of foreign matter into the system. The Sanskrit equivalent for health स्वास्थ्य etymologically means freedom from foreign elements. The word बल, etymologically means struggle for existence. And this is what the wellknown theory of natural selection practically means. The Sanskrit language is very rich in power of expression. Each word has several meanings. Prof. Man Muller admits his inability to express many ideas embodied in Sanskrit literature in English. The number of Sanskrit books is vast: Whole Libraries were burnt by invaders.

There are millions of books which have never yet seen the light. The Europeans are proud of their kindergarten system to-day. The Ancient Hindus used to give sweetmeats prepared in the shape of letters of the apphabet into the hand of their children.

In the sphere of the Sciences too our achievements were remarkable The Hindus, first of all lighted upon the conception of Zero. Our Mimansa is the Science of Interpretation and there is no science corresponding to it in the West. The ancient Hindus were acquainted with laws of Magnetism and Electricty and as a practical application of the laws. They knew that longevity and brain power would be attained by sleeping habitually with the head towards the South and the East respectively. Our salvation lies in reviving the glorious past. The morning sitting came to a close at 11 A. M.

SWAMI SARVADANAND'S LECTURE.

The afternoon sitting began at 2 P. M. The number of men and woman in the pendal was more than ten thousand. The first item on the programme was the lecture of Swami Sarvadanand who on rising was received with shouts of vedic Dharm-ki-jai. He spoke to the following effect.

It is highly essential that our deeds should correspond with our words. Many people live a double life. The Westerns draw an artificial distinction between private and public lives, and so did the followers of

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vammarag in antiquity. The idea of non-co-operation is noting new to the Hindus.

The Vedant philosophy laid stress on it thousands of years ago It proclaimed in the most unequivocal terms that the soul could be liberated from the bondage of the flesh and moksha (salvation) could be attained only—the soul pursued a policy of non-co-operation with the body and its pleasures and temptations. Action is salvation. No amount of empty talk is of any avail. We should regularly offer prayers to God. We should act up to the commandments of the Vedas. Our lives have ceased to show signs of the influence of the Vedas: Formerly, the tiraths (the sacred places) used to be the homes of the holy and beneficient centres of inspiration: people used to take vows that they would give up evil habits or subdue evil propensities. Nowadays they give up fruits that happen to be unpalatable to them.

We fear death because we do not perform our duty in life. He who lives a meritorious life is "in conscious virtue brave," and faces death bodly The performances of duty alone leads to happiness.

PROFESSOR RAMADEVA'S LECTURE.

After this, Prof. Rama Deva entertained the audience with his lecture. He spoke as follows: The religious movements of the world may be divided into two classes those that produced a temporary impression and died away and those that have maintained their existence and defied the lapse of time. The movements set on foot by Budha. Nanak and Kabir became very strong for a time but soon became things of the past. 'We have to determine whether the Arya Samaj too will share the fate of these movements or will stand firm like a rock in the sea unshaken by storms and tempests. Although it is not a very old movement, yet it has influenced all the principal religions of the world. A silent change is coming over Hinduism. The *Catechism on Hinduism* by R. B. Srischandra Vasu is taught as a religious manual in many Sanatan Dharma Schools, in spite of the fact that the author is an Arya Samajist and has denounced idol-worship in his book, Islam too has not escaped the influence. Sir Syed Ahmed wrote a commentary on the Koran exactly on the lines followed by Swami Dayanand in writing his commentaries on the Vedas Prof. Max Muller had to change his idea about the Vedic conception of God after perusing Swami Dayanand's commenteries. Mr Goud in his book named. The *Introduction to the Message of the 20th Century*. proves that the Vedas contain principles the sciences of Physics and Chemistry. Moreover he acknowledges that he is indebted many his ideas to Pundit Gurudutta Swami Vivekanand; while speaking in the Convention of Religions in America used Swami Dayanand's arguments in support of Monotheism and against idol-worship. Raghu Nath Rao esteemed Swami Dayanand as a Guru, Aurobindo Ghose looks upon Swami Dayanand's interpretation of the Vedas to be the only true one. The story of the effect produced by the study of the Satyarath Prakash on the life of Count Tolstoi is quite well-known. How is it then, that the Arya Samaj as a religion has not spread far and wide, as Budhism, Christianity and Islam did? The answer is that religion spreads only when its followers are enthusiastic in spreading it: Christ belonged to a subject nation. His teachings gained ground among slaves and work people, it was they who propagated the religion.

Mohd. first of all preached his religion among the semi-barbarous people of Arabia, and changed them into a race that conquerers. The Punjab and the Maharashtra could shake off the Mohomedan yoke only by virture of theimpetus received from a new religion. Dharma alone can rescue a nation from intellectual and physical slavery. The Hindus have persistently refused to receive the men of other religions into their told. They refused to convert the Moghul kings Akbar and Dara. Guru Hargobind did not convert kolan although she was devoted to him. This enclusivism has been the cause of the numerical decline of the Hindus. Christiamity was born among the Jews and although it had a peculiar charm for other nations, yet it failed to convert the jews. In the same way, the Arya Samaj

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should not hope to convert the Hindus, before commencing its activities elsewhere.

In converting people, we should not discriminate against any sect or community. The Arya Samaj should not identify itself with any political movement. Political movements would end with the attainment of their good but the Arya Samaj should live for ever.

Like a Sanyasi, the Samaj should always stand against oppression, but should not identify itself with any movement. Even Englishmen can become Arya Samajis. How can the Samaj then identify itself with Indian politics? It is religion that makes the characters of men It is eternal and should be valued above things temporal. The Samaj will lose its individuality if it merges itself into politics. The Vedic Dharm enjoins the establishment of Vidya Sabha, Raja Sabha and Dharm Sabha. The Samaj is our Dharm Sabha.

SWAMI SHANKARCHARYA'S DISCOURSE.

Swami Shankaracharya of Shardupitha then delievered a lecture in Sanskrit on National Education. The following is a brief sketch of his speech. The Western system of Education current in Indian Schools and Colleges is good for nothing. Instead of evolving our faculties, it tries to inject something from without. There is no close contact between the teachers and the taught. The professors lecture to classes consisting of several students and do not know the capacities or inclinations of their students. They should be called cheaters and not teachers. Our ancient system was highly beneficial. The Acharya used to be in the closest touch with his students and know their good and bad points. The chief aim of the teacher was to build the character of his pupil etc. etc. Althoug the language of the lecture was unintelligible to most of the listners, still they listened to the end with rapt attention The sweet euphonious syllables coming in rhythmic succession produced a music attractive to the ear and exercised a peculiar fascination on the audience.

In the evening a hockey match was played between the Gurukulateam and the Gurukula Graduates in which the latter were defeated.

PANDIT GANGA PRASAD M.A.'s SPEECH.

The third sitting commenced at 7 p.m., and Babu Ganga Prasad M.A. gave a discourse which was highly appreciated. He formulated the duties of the Arya Samaj and brought home to the audience the superiority of the Vedic religion. He said that religion was higher than politics and that we should not allow the current of politics to swallow us up.

SWAMI SATYANAND'S SERMON.

Then followed the lecture of Swami Satyanand. He is the idol of the Arya Samaj public and it would be superfluous to picture the way in which he entertained the audience for more than an hour with his learned discourse.

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